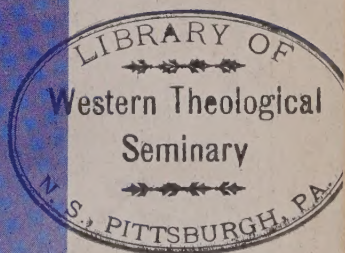


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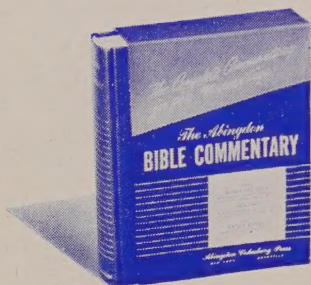


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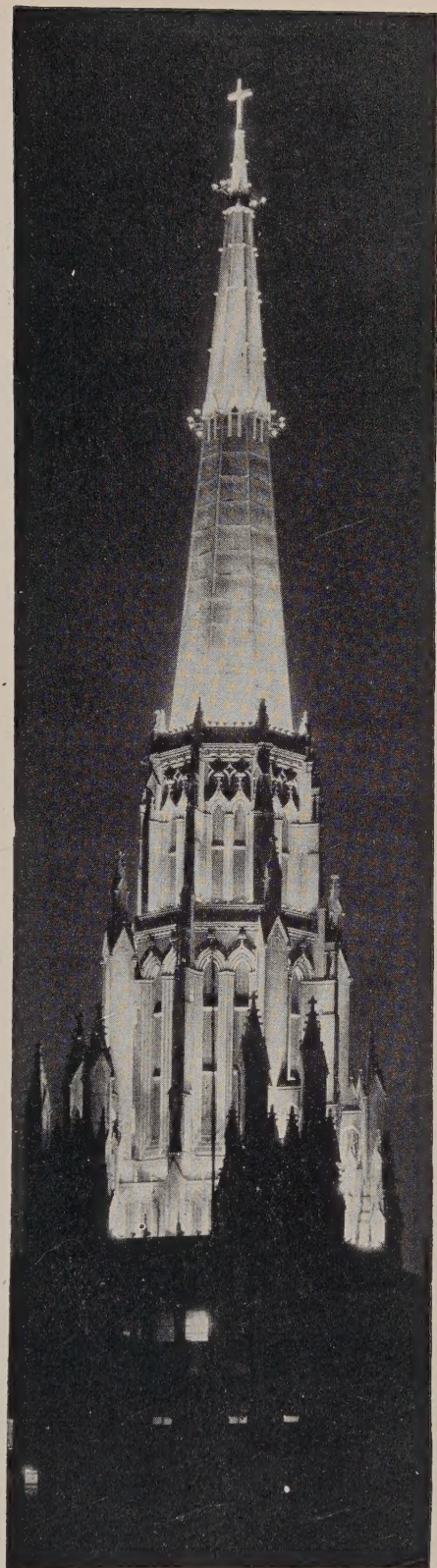
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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

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I have your notice that my subscription to *The EXPOSITOR* expires with this August, 1946 issue.

I have been a subscriber for many years. I began my ministry in 1900 and very soon after made friends with *The EXPOSITOR*. That friendship has never been broken.

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J. D. P.—Bayard, Iowa

The Form or The Spirit?

The following brief editorial in *The Presbyterian* of January 17 is self-explanatory. "In response to our question, 'Why is the gain in membership of our Church the lowest in a list of eleven,' a few answers have come to hand from a subscriber. (1) It is suggested that our ministry is not so secure in the future as should be the case. Ministers fail to go to the minds and hearts of the people with a positive message. (2) The most important objective, winning souls to Christ, is lost in an effort to do a number of secondary things in the name of God. (3) Our Church has a tendency to become a class church. (4) People take the Church for granted and make too much of our history and too little of the gospel." *Watchman-Examiner*.

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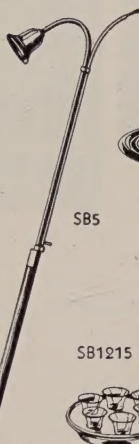
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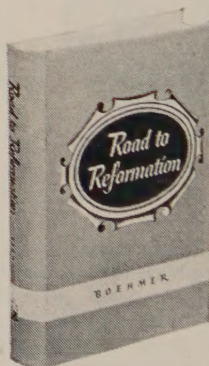


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WHEN YE PRAY

DAVID E. ADAMS

FOR some years the writer has sat in the pews of a college chapel listening on Sunday mornings to the inspiring messages of many of the ablest representatives of American Protestantism. It has been a broadening and an illuminating experience. But from the memory of these services there emerges a suggestion about the prayers through which Protestant ministers seek to raise the hearts and minds of the congregation to the level of the things of the spirit. It is not that these are not carefully prepared. Sometimes one wishes that this were a bit less evident. It is not that they are not eloquent. One recalls the historic "most eloquent prayer ever offered to a Boston audience." It is not that they are not spiritual. The thoughts expressed are beyond praise. It is not that they are not scriptural, or many of them are.

What, then, is the suggestion? Simply this—that the tempo of presentation is frequently too rapid for the mood of reflection and meditation at the point in the service where the people of the congregation are in the process of making the transition from the dominant mood of work and play to the rarer mood of worship. One polished and brilliant sentence follows another too rapidly for the worshipper to apprehend and fully grasp the meaning. Sometimes there is a feeling of haste, a sort of "we must hurry along to the sermon" feeling. The elevated style of formal prayer has great power to move the heart, if the mind has time to lay hold on the meanings expressed. Even the petitions from the Book of Common Prayer, so familiar to the clergyman, and so often used in whole or in part, are not familiar to all members of a congregation outside the Episcopal Church, and their profound beauty is partly lost if there is not time to savor the meaning of hallowed words and phrases as they come home to the individual struggling to attain a mood.

The remedy seems simple and obvious. Give people more time to meditate as they are led in prayer, that they too may pray. Do not

with Hadley, Mass.

leave them spiritually breathless, or the victims of a sense of haste and confusion. The peace that passeth understanding will rest upon their minds and hearts only if they have understood deeply and fully the prayer that would lift them into the presence of the divine. A reverent tone, an attitude of quiet humility in the presence of the Infinite Mystery, an unhurried utterance, with frequent pauses to let beauty of thought find its response in waiting hearts, an accent of conviction—these can make the pastoral prayer an instrument of power, truly an avenue of genuine communion with the Most High.

In the pastoral prayer the minister speaks to God on behalf of the people. In the sermon he speaks to the people on behalf of God. The prayer must lead their thoughts to the Father. Whether he writes the words of his prayer in advance, or speaks from his heart extemporaneously in the presence of his congregation, the minister must be deeply aware of their needs, their yearnings, their problems, their sorrows and their joys. The significance of these needs, and the responsibility of the minister in public prayer cannot better be expressed than by quoting a few sentences written some years ago by a young woman about what going to Church meant to her:

"When I go to Church it is for the same reason that I occasionally ascend a certain pine-clad hill to sit for mellow hours on its heights while warm sunshine slants through the needles of the trees and sifts over the rock on which I rest, and the silence is unbroken by the sounds of the world. When I go to Church it is because somehow I feel Him in that particular place more poignantly because His divinity is expressed in old, familiar music, words of prayer, stained-glass windows that, for all their modernity, 'make the light like shafts of beauty from the sun;' it is because even with all these people about me I am able, if I need Him still closer, to feel myself alone again on the great heights in solitariness and beauty, or if it is the vitality of more human comradeship that draws me, I can both

give and receive love, and friendliness and mutual understanding under the shelter of a universal mood. When I go to Church, it is, more often than not, because some particular problem has made me feel my inadequacy, my finiteness so keenly, because I need to let my thoughts flow past the limits of dormitory, and class-room, and campus, and mingle with a comprehension unknowable in its infinity and yet whose reality is a living thing that in its turn keeps alive ideals and aspirations without which I should be lame, and under whose wings the future unfolds what creative strength and loveliness it possesses."

Not everyone, perhaps, can say as clearly

what worship means to an individual, but the minister knows that, however good his sermon, the prayer is the focal point where, if he has rightly performed his mission, the heart of man reaches out to know the presence of God. To help create the mood in which the miracle can happen—that is a challenge which demands thought and care and sympathy and understanding and humility. In meditation the mind moves more slowly than in following the logical steps of a sermonic theme. Deliberate, thoughtful, and meditative timing, with moments of silent thought at intervals, will help people to make the minister's words the expression of their own aspiration.

WHY I LOVE OUR RURAL CHURCH

As told by a Farmer-Member to Pastor Edwin Wyle

ALTHOUGH I live in this beautiful section of Central New York, close to the borders of the waters of Lake Ontario, and just north of the scenic Finger Lakes, my home is on a farm, within fifteen to forty minutes drive of six small towns, and reasonably close to two large cities, where are fine churches. By fine churches I mean ornate architecture, fine pipe organs, trained and vested choirs, etc. In spite of this opportunity, I attend our little village church, nestling amid the tall trees on the brow of the hill.

In the first place I appreciate what this little old church has meant to this community for more than a century. I think of those grand old pioneers who sacrificed time and money to build the first wooden structure here, so that this community might be composed of God-fearing men and women. I recall that many outstanding men have preached here, leaving an abiding influence, among them, President James A. Garfield, etc.

As you drive into our village from the North, the church, well-kept and attractive, catches the eye, and the visitor naturally judges our community as being thriving, wide-awake, and a desirable place to live. Since I want my community to be such a place, I want our church to be a beauty spot, a source of inspiration, a real worship center, and a help to every hungry soul, so unless I attend my local church and help to support it, and give my faith and confidence to it, and help my minister, I fail in building my community into the best possible place in which children can grow to manhood and womanhood.

I know, too, that I could not meet God any more surely in a cathedral than I do in our little gray church, where children come bounding in, and where little fingers sometimes bang on the piano. I love our people, though sometimes I wish they recognized God's House a little more, but if they are to think of me as one who loves God and His house, if any influence I may have is to count for Him where He has let me live, I must attend my own local church.

The influence of every Christian in America is needed in his own community, and in his church in his own community. If we Christians worked with as much zeal to have our influence count for the Lord, as those who are not Christians do for lesser interests, our nation would be a Christian nation not in name only, but in reality.

After all, we go to church not to meet friends, not to criticize the minister and the church, not to be on parade, not to associate with the best people, not even to contribute to church work and missions, but **to worship God.**

We country folks are needed in our country churches. Our country needs us, God needs us. I am glad I am an American farmer, as such I pledge my support to my rural church, participate in all its activities, as God gives me the ability so to do, and in my old beautiful hill-top church I will worship God for whom it testifies and stands.

THE ISSUE IS THEOLOGICAL

NORMAN E. NYGAARD

GREAT occasions inspire great utterances. The oppression of the colonies inspired Burke's great speech on conciliation. The dedication of a cemetery in war-time inspired Lincoln's Gettysburg address. The surrender of the Japanese on the Battleship Missouri on September 15, 1945, called forth from the American commanding general, Douglas MacArthur, a speech which will go down in history along with other notable addresses. On this occasion he said in part:

"A new era is upon us. Even the lesson of victory itself brings with it profound concern both for our future security and the survival of civilization. The destructiveness of the war potential, through progressive advances in scientific discovery, has in fact now reached a point which revises the traditional concept of war.

"Men, since the beginning of time have sought peace. Various methods through the ages have attempted to divine an international process to prevent or settle disputes between nations. From the very start workable methods were found in so far as individual citizens were concerned, but the mechanics of an instrumentality of larger international scope have never been successful. Military alliance, balances of power, League of Nations, all in turn failed, leaving the only path to be by the way of the crucible of war.

"The utter destructiveness of war now blots out this alternative. We have had our last chance. If we do not now devise some greater and more equitable system Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

"The problem basically is theological," said General MacArthur. "This is our faith tremendous," said Vachel Lindsay. And Paul wrote to the Roman Church centuries ago, "Therefore being justified by faith, we have peace," adding, "with God through our Lord Jesus Christ."

Steubenville, Ohio

A young ministerial student, reflecting what is the popular mind, told me recently that he had no theology. Dr. Benjamin Bush, returning recently from Europe, told of a group of Dutch churchmen who spoke of the needs of their professor of theology. If they could find a suit of clothes for him he could teach in their seminary. Dr. Bush quipped, "In America the situation is just the reverse: we have suits of clothes but no theological professors." His humor, however, didn't apply to the seminary attended by the young man. They have great professors of theology there, and they make theology interesting.

But it doesn't interest him. He is full of wise-cracks and he will be able to comment upon the current political and economic situation. He will be able to review books intelligently, if facetiously. I'm sure that he will be able to give an excellent after-luncheon speech at Rotary or Kiwanis. But theology! Perish the thought!

I am inclined to believe that if he had any true vocation, any real call of God, and if by any chance he had served in the armed forces he would have discovered that the one thing that would help him through would have been theology.

A minister told me not so very long ago about a young man from his parish who at eighteen found himself in the longest sustained naval battle of the war. He was on the Cruiser "Salt Lake City" and for twenty-eight hours they fought a running battle with the Japanese fleet. For a time they were disabled and were like a sitting duck in the water, while the destroyers in their flotilla laid a smoke screen about them. Locked in a gun turret this eighteen-year old boy had in his pocket a copy of "STRENGTH FOR SERVICE TO GOD AND COUNTRY." For eight hours he read the messages in that little book, and prayed the prayers, shouting above the din of battle to his shipmates who were there with him. When death faces you the issue is theological.

But when life faces you the issue is likewise theological. That is the judgment of General MacArthur, but it is also the judgment of Paul. Certainly it was the teaching of Jesus. Now, to be sure, we do not refer to theological

hair-splitting. We do refer to a solid, substantial belief in the being and character of God and our duty to our fellow-man. We do refer to Jesus' summary of the commandments when He said, "Thou shalt love the Lord, thy God, with all thy heart, soul, and mind . . . and thy neighbor as thyself." When that is so firmly entrenched in the life of an individual as to be a principle upon which one will risk one's life then it becomes one's vital creed, one's personal theology. Generally speaking, the first provision of that commandment would be called "systematic theology," and the second "practical theology." But both are theological.

And the world must make its choice. E. Stanley Jones travelled up and down across the world saying that the choice was between Christ and chaos. Douglas MacArthur, in the light of the atomic bomb and other recent discoveries, insists that it is either the Christian ethic or destruction.

But there is also a personal application in all this. In fact, unless we make a personal application of theological principles to our lives there will never be a social ethic, for society is made up of individuals; and we cannot have a Christian society until we have Christian individuals.

Paul was not making a social application when he said, "Therefore being justified by faith, we have peace with God." He was saying that the individual must be justified by faith before he can find peace. The peace of God comes to the human heart when he comes to possess an overwhelming faith in God. True peace does not come before.

Paul knew what war was although he never was a soldier. He fought against God and Christ for years. The Bible describes him as "consenting" to the death of Stephen. That was a very polite way of saying that he aided and abetted those who martyred the young man. He is more aptly described as "breathing out threatnings and slaughter." I must confess that never, so long as he lived, did I wholly despair of Adolph Hitler. By the medium of radio we have all heard him. In fact, although he is dead, I heard him again the other night in a moving-picture theater. In his thick German gutturals he was literally belching forth once more his maledictions upon all except the German people.

In a small way Paul was a Hitler. He hated Christians with an undying hatred. But all of the time that he hated Christians he hated himself. He found his heart a battle-ground. Christ accurately diagnosed his trouble when on the Damascus road the Master said to him,

"It is hard for thee to kick against the pricks. Fighting his conscience, Paul's personality was split in half. His better nature rebelled against the excesses and the hatred which his evil nature demonstrated to the world. The issue with him was likewise theological.

And we shall never have a Christian society until we have a vital nucleus of soundly saved Christian folk, folk who have a sturdy faith and live by that faith, folk who cannot, will not, compromise what they believe. The great trouble with the majority of us is that we complacently and placidly accept the evil in our community and in our nation without ever being roused to moral indignation. What do we believe anyway? Can we sit idly by when commercialized vice seizes community after community, debauches our youth, and flaunts every holy principle by which men live? The issue is theological, my friends, and our city, our nation, or the world, will live or die by what we believe and do. For, of course, there is no true theology unless it is lived out.

I have suggested earlier that theology must become a part of life, in fact the very foundation of life, before it is of any real value. Before, in the words of Paul, "we have peace." On one occasion Jesus asked the searching question of His disciples, "Whom do ye say that I am?" Peter replied, "Thou art the Christ, the Son of the Living God." That was a statement of theology but it was only that. It hadn't yet become a part of life.

The minister asks the question of candidates for church membership, "Do you believe in God and accept Christ as your Saviour?" Glibly we answer, "Yes." We assent to a theological proposition. But the assent is still only intellectual.

Peter has barely uttered his creed when he is called upon under different circumstances to acknowledge his relationship to the Master. "You are of his company, for thy speech believeth thee," one of the high priest's servants tells him on the cold dark night when Jesus is taken in the Garden of Gethsemane. "I never knew the man," asserts Peter, and he begins to swear. Intellectual assent was not enough. Life commitment had not followed.

But Peter and John before the Sanhedrin a few months later made this astonishing assertion, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Here theology has become a life principle. Peter and John are willing to die for and in that faith.

(Continued on page 48)

IT WAS BORROWED

JOHN W. McKELVEY

THERE is a fascinating story in the colorful life of the Prophet Elisha. The young preachers associated with this unique man of God went down to the Jordan wilderness for a brief vacation. They proposed to rough it out for a season by living the outdoor life of the nomads and shepherds. They entered upon their adventure with high zeal, intending to prepare a simple shelter, to follow a simple routine, and away from "the maddening crowd" to refresh their weary souls. But they got off to a bad start. To erect their shelter they had to borrow some tools, including an axe. That sets off the proverbial poverty of preachers even in those days!

While each man set to work doing his share of the construction, the preacher with the borrowed axe began straightway to hew down some trees by the edge of the Jordan River. In the midst of his labors the axe-head flew off the handle and disappeared in the muddy swirls of the stream before him. The young man looked with dismay, suddenly realizing that from that muddy water he would never recover the axe-head. Then he remembered that the axe was borrowed, and quite likely he quaked within him as he computed from an empty purse that he had nothing with which to pay for what he had borrowed. "Alas, my master!" he cried despairingly to Elisha, "it was borrowed."

What this young man announced so despairingly is one of life's most important truths: that so much of what we are and use day by day has been borrowed.

When we stop to consider this fact, we are compelled to say there is nothing intrinsically wrong with the principle of borrowing. Scholars tell us that we have borrowed practically all our cultural traits. From far-off Central Asia we borrowed the horse, the principles of trade, the impetus to travel, jade and other precious and semi-precious stones. From India we borrowed our numerals, the concept of zero, the game of chess, the idea of asceticism, cotton, rice, and the chicken. From somewhere in the unknown heart of Asia we borrowed the wheel.

Consider how indebted we are for the loan of the wheel. Many of the other things men-

tioned above we could do without: jade, chess, the idea of asceticism, even cotton. We have almost by-passed the horse.

But, while we could do without many of the things we have borrowed from the past generations, the wheel is one of today's indispensables. Imagine Philadelphia minus its wheels: no street-cars and suburban trains, no automobiles, no power plants, no factory merchandise, no baby carriages, no clocks, nothing of the innumerable gadgets and material comforts that either contain wheels or were made by the use of wheels. What a royalty fee we owe to that unknown genius of the long-ago, who invented the wheel! As with the wheel so with the other countless basic ideas and inventions upon which our life today is founded. We have been borrowers incarnate.

I repeat, fundamentally there is nothing wrong with the principle of borrowing. The old Hebrew Law recognized the validity of this principle. To be sure, the prophets had a great deal to say about extortion and unfair practices on the part of people who lent their possessions on terms of excessive interest, but the Law recognized that it was legitimate for men to lend and for people to borrow, provided there was a proper and reasonable acknowledgment in satisfactory terms on the part of those who borrowed.

All of us have had to borrow at sometime or other in our lives. I am not at all interested in whether it was money, clothes, sugar, or salt, ideas, ideals, poems, or books, but I am interested in whether we have repaid with interest the principal of what we have borrowed. I am not thinking merely of the things which we can see and handle within the orbit of our individual lives, but more especially of the things which have come to us by reason of our citizenship on earth and in heaven, the gifts of society on one hand and of God, the Perfect Giver, on the other.

What most of us need again and again is what happened to the young preacher, the shock of realization that the tools, both tangible and intangible, with which we are trying to erect our earthly house and our mansion in the skies, are borrowed; that we are responsible for their safe keeping and proper use, and that at last we must return them intact and the better for wear.

Our Citizenship On Earth

When it comes to our citizenship on earth, this is so evident that I hardly need elaborate it, but lest we forget that we are indeed borrowers let me comment on three things. The first is time. Someone defined time as "the stuff between paydays." Even so it is borrowed. We have a way of pointing our finger at the man over 70 and saying, "He's living on borrowed time," but as a matter of fact he is no more living on borrowed time than you and I who are under seventy. Nothing is more certain than this:—that every day we live is given to us by the Father and Creditor of us all. So impressed was the Psalmist with this that he wrote: "So teach us to number our days," that is, evaluate the time borrowed from the bank of heaven, "that we may apply our hearts unto wisdom," that is, that we may repay with interest the life God has given us.

That learned lexicographer of the 18th Century, Sam Johnson, once said: "Live on what you have; live on less if you can; do not borrow either for vanity or for pleasure." I wouldn't spoil this piece of advice for anything; it is good advice, but the good Doctor stopped short of the whole truth. He might have said in addition: "Live the life you have: live it to the full; remember every moment has been borrowed and at last there is an accounting." Eliza Cook expresses it well,

Time is indeed a precious boon,
But with the boon a task is given:
The heart must learn its duty well
To man on earth and God in heaven.

There is, secondly, the matter of education. Perhaps we are to blame for the situation; we are always urging young people to earn an education. Our viewpoint is the same as the poet's:

"It is bad to have an empty purse,
But an empty head is a whole lot worse."

So we have schools and colleges to fill up empty heads in accordance with the well-known law of physics "that nature abhors a vacuum." But with all our worthy striving to earn promotion, diplomas, and degrees, let us remember that we have not earned these things as yet, we have simply borrowed them. We have borrowed the language by which we make ourselves articulate, the arithmetic with which we count out our ration points, the science which undergirds our existence, the skills which distinguish us in the shop, the office, the school-room, the kitchen, the parlor, the marts of par-

liaments and men. All these things we have borrowed. We have not earned them until we stand humbled in the presence of all who have gone before us and dedicate ourselves to the unfinished work of our heritage.

Who learns and learns,
And acts not what he knows,
Is one who plows and plows,
But never sows.

It is no different with this thing called work. We are now talking about work in a manner little thought of a generation ago: we say we have the "right to work". And so we have, but it too is a borrowed right. I am now talking about the "right to work" as conceived by some folks today, a good example of which is revealed in the Want Ad: "Farmhand Wanted—no work to do; must be able to sit in rocking-chair on cool, south porch and come to meals unassisted." No, nothing like this ever rings the bells of heaven. Rather, it is the man who sees his place in the scheme of things and accepts the challenge thereof without shrinking. It is a privilege borrowed long, long ago. In my collection of artifacts from prehistoric Palestine I have two very valuable implements: one a fist-axe of the prehistoric caveman; the other a tool, slightly polished at the tip, the evidence of order and privilege in primitive society. The fist-axe said: "Every man for himself." The tool said, "We are co-laborers: you hunt, you farm, you herd sheep, you make tools." In a word, the right to work is cooperative and constructive. The right to work according to our talents and capacities, I say, is borrowed, and is basic to our citizenship on earth. There is no evasion of this fact on the last day when the Lord calls for the accounting of what we have borrowed:

Find out what God would have you do,
And do that little well;
For what is great and what is small
'Tis only He can tell.

Our Citizenship In Heaven

If this is true in the realm of our earthly citizenship, it is even more so in our citizenship which is in heaven. One of the most stimulating chapters in the Bible is Deuteronomy Six. In this passage God admonishes the Israelites to remember that all their material blessings in the form of houses, fields, vineyards, cattle, and wells, were actually borrowed from the generations that went before them. But it does not stop with this observation. It goes on to indicate that all these things were but tokens of those greater blessings of the

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THE MEANING OF PEACE

CHAPLAIN W. K. ALLEN, JR., U.S.N.R.

THE VICTORY for which we have fought for almost four years is almost a reality. What of the peace which we hope and pray will follow? Will it become a reality or will it fall into pieces, shattered as a fragile glass upon the bricks of selfishness and blindness? We speak of this peace with a glibness that surpasses amazement. We hear people discussing it. We read of it in magazines, papers, and books. But how many of us know the meaning of the word "peace"? Do we know and understand the basis for a lasting peace?

At the close of His ministry on earth, Christ spoke intimately and earnestly to the disciples in the Upper Room. One of the statements He made which has been quoted over and over again is this: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." It is a statement which has been misinterpreted and misused. At the same time it is a statement to which Christians throughout the world attach much importance and hope. It comes as a concluding statement in the chapter, all of which was spoken in the Upper Room. To understand it thoroughly we must re-read and re-study those previous statements. In them we shall find the four fundamentals of a lasting peace.

I. The first fundamental is *belief in God and in Christ as the Son of God*. Our Lord began this discourse with the words, "Let not your heart be troubled," and immediately followed them with "believe in God, believe also in me." The Son of God knew that an untroubled heart was the desire of every man, but that it could not be reached until our belief was great enough to form a basis for it.

Jesus knew human life and He knew God. He knew what people were missing who do not believe in God. He knew that the cause of the world's unhappiness, the root of the world's troubles was the failure of people to believe in God. Hence He told the troubled people of His day and of every age since He left the world's stage in action—"Let not your heart be troubled—believe in God."

Belief in God makes it easier for one to believe in himself. No person can hope to come to one's largest self-realization without

faith in God. Belief in God gives a person a larger appreciation of one's own capacities, and of the possibilities of one's fellowmen. Faith in God binds men together. It binds communities together. It binds nations together. It seeks to bind the world together in "The Brotherhood of Faith and Trust and Goodwill." Belief in God is the prime requisite for belief in the future of mankind. Across the storm-swept ocean of modern life, the voice of the Lord Christ is calling to every troubled soul today—and to the troubled world—"Believe in God—believe also in me."

II. As a normal result of our belief and faith in God we shall find within ourselves a love of God and Christ and of our fellowmen. This is the second fundamental for peace in our souls and in the world. As hatred is the breeding ground for war, so love is the germ which produces peace. The earliest prophet of Israel knew the secret of this when he told the Hebrew people in the wilderness, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with mind, and thy neighbor as thyself." Moses knew that every man was and is a neighbor but a neighborhood cannot become a brotherhood until love is felt and shown toward those with whom we live.

After reading about the atomic bomb and the power which it has produced or rather released in the world, I went back and re-read one of the opening paragraphs. This is how it was stated: "Is man equal to the challenge? In an instant, without warning, the present had become the unthinkable future. Was there hope in that future, and if so, where did hope lie?" There is only one hope and that lies in the teaching of Christ. We must love even our enemies if we are to hope for peace because the fear of atomic power will not alone guarantee peace. The scientists all say that the secret formula will be known by all nations within five to ten years. The second fundamental for peace is necessary: not a destructive fear but a constructive love.

III. Such a love brings us to the third fundamental for peace. It is found in obedience to the laws of God and the teachings of Christ. The truest indication of a man's love for Christ is the way in which he obeys and follows His Lord's word. If we truly love Him and want to serve Him we shall keep His com-

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The Editor's Columns



Anent the 400

WHERESOEVER the carcass is, there will the eagles be gathered together. You can count on that, and should depend on it like the hunter in deep wilderness learns the nature and location of his peril by the action of birds.

The minute the Church starts to function on the "what-does-the-public-want" basis, that minute will the eagles gather together to glut on her carcass.

When He found the public wanted to make of the Temple a market place, He raised the lash. When they were ready to quit fishing He had them let down the net once more. "Medium or rare" was His least concern when He fed the hungry multitude. He said, "Thy sins be forgiven thee" before "Arise and walk." Both He and His Disciples went out and preached that men should repent." Neither assembled "400 delegates, representing 42 denominations and coming from parishes both large and small—a cross section of the entire country." They sought the individual. Nor was there a press room set up that "news" of what the 400 "thought the church should be doing," might be broadcast. "See thou tell no man—go thy way—show thyself to the priest—offer the gift," was the divine directive.

The Church has one sole mission above all others—to seek and to save, to lead, not to follow, not to burlesque, not to Bingo, nor Bridge, nor bazaar, nor Boogie-woogie, which constitute an alien portion only, of that artificial stimulation which defers spiritual stimulation for the Church, and which lines up with every "what-does-the-public-want" program.

Self diagnosis and prescription is the program of those more mentally than physically ill. Sick souls are much like sick bodies, and the ministerial profession knows the proper dose and treatment more surely than the patient can. Even a delegation of 400, a cross section of 42 denominations, knows less of its spiritual needs than the ministers from whom they have been turned, in an attempt at spiritual self-diagnosis.

At least by implication, the Federal Council aided and abetted by the YMCA, raise the possible doubt in the minds of some 40 spiritual saplings, of their home church and pastor. Neither the Council which sponsors the conference, nor the Y which co-operates knows a denominational pledge of their own. Each one of the youthful delegates, presumably has pledged himself to one or another denominational program. To stimulate spiritual doubt in a youth is a fearful thing. To weaken him in his confirmation vow is as fearful. Gathering 400 young men from over the nation, to consider "what the young men think the Church should be doing today" is hardly a conception of the prerogatives of either the Council or the Y and "determining—a program to enable young men to serve the church more effectively," might the better have been left to the pastors from whose congregations those 400 were induced to come. Serving the Church at large must start with serving the Church at home. The convention aim, therefore, weakens the bricks from which the superstructure must be reared.

Both the Council and the Y have their distinct places in the spiritual well-being of the nation and the world. Both are doing a worthy job, and I intend no slightest defamation in the observation that neither are the historic or unbiased authority one would seek for the solution of any spiritual problem that individual church might meet in its work with its individual youth.

The Church will fare better and go farther in its divinely appointed task when its ministers more fully re-embrace and guard jealously their place as "shepherds of their flocks," and are permitted to do so by individual and collective agencies who may assume that unless they take over the Church must perish.

The Council and the Y would make tremendous contribution to the day and age could they strengthen the inter-relation between pastor and parishioner, the soil in which the spiritual seed germinates and takes root.

A Bill of Goods

THERE has just come to my desk an eight-page summary of the discussions at the National Conference of Young Christians, sponsored by the Federal Council of Churches and the Y. M. C. A., mentioned above, bearing the superscription, "This summary - - - is sent for whatever use you care to make of it as a news report or as a basis for editorial comment."

The announced conference purpose was that 400 delegates might say "what the young men think the Church should be doing today," as well as "determine - - - a program to enable young men to serve the Church more effectively," but it was the hand of Esau and the voice of Jacob, for the channel down which the youthful pilots held their course was one well dredged and buoyed, that none might go upon the shallows. They sailed in rather deep waters.

No one knows, better than *The Expositor*, what the Church has no more urgent and immediate problem than its youth. No one is more eager to lend a hand to its solution. But it is a far cry from the confessional implication that the youth of the Church solve that problem for themselves, as well as manifold others which sidestep complete solution, to the genuinely spiritual strengthening of youth, the sole solid ground upon which they may serve themselves, or the Church, effectively.

To present a formal program, smoothly dove-tailed at the corners and deftly hand-dubbed, covering problems running all the way from the training of Protestant ministers to improving "the relation of labor and management," and "the study and appreciation of the culture, literature, art and music of foreign countries," for the purpose of securing the pledge and commitment of the delegates to assume "personal responsibility" for their solutions, appears to be something or other distressingly close to unrealistic stupidity.

My reaction to the summary and the convention it outlines is that on timber-line, where rage the ceaseless storms of the ages, the intelligent climber to the heights hardly expects to find saplings, nor does he plant them there. There is found, gnarled and scarred, twisted and bent, the aged Oak whose tap-root has gone deep enough to hold and whose trunk has strengthened in the storm. Major problems of the Church are neither within the normal concern nor the ability to master, of the youth of the Church. To wish it were otherwise or to set up a conference on the assumption that it is, hardly alters the fact.

"Unfailing personal responsibility for the needs of the world about us."

"To interest groups as well as individuals" (in Church membership)

"To abolish vice and crime and control the liquor traffic"

"Rotation providing for change in membership of official boards to include youth"

"The teaching of religion in the curriculum of the public school"

"Adequate economic opportunity for all races"

"A sermon committee to canvass members on topics they want most to hear preached"

"Paid Sunday School teachers if necessary"

These simply suggest the sizeable propositions to which the sponsors "permitted" the delegates to commit and dedicate themselves! Cream of the lot is this,— "to support the efforts by which provision is made for the development of an adequate program for training Protestant ministers with the highest possible qualifications, including spiritual dedication, liberal education and understanding the life and needs of the community." That really is something — a big commitment for the young churchman, whether he understands its content or not. And the Church member contributes that his Church may be affiliated with an organization which seriously, even with a straight face, offers that as part of "what the young man thinks the Church should be doing today!"

The first thing which youth demands, were words not put in his mouth, is realism. The conference might well have started on some such basis to stimulate the youths to their own honest, free expression.

It is safe to assume that the "findings" of the convention represent what the Federal Council and the Y. M. C. A. "think the Church should be doing today," and that need not of necessity be what youth thinks.

My old heart goes out to those eager, exuberant, expectant, if not deluded 400. It must appear to many, even of them, that they have been sold a sizeable bill of goods, which brings them little nearer the lion they went out to beard.

J. E.

"Grow old along with me,

The best is yet to be,

The last of life for which the first was made;

Our times are in his hand,

Who saith, 'A whole I planned,'

Youth shows but half; trust God; see all, nor be afraid."

—Browning.

THE CHURCH AT WORK



Wanted: Grown-Up Citizens

Raymond Gram Swing, that delightful news analyst of the air waves, recently had something to say which should interest you and everyone in your family. The problems of the entire world are now on our doorstep, *as if we don't have enough of our own*, and Mr. Swing's words should certainly make you think.

Your ancestor, who lived centuries ago before the dawn of history, was responsible only for his family. His great-great-grandson found himself with the added responsibility (and advantages) of being a citizen of his village. You yourself have grown up as a citizen of your town, your state, and your country. And now, something new has been added: In the peace to come, you and every American, will be a world citizen as well as an American citizen. This means that all of us will have to measure up to world responsibilities. That's how we pay for our new advantages, just as that ancient ancestor paid in responsibility for the advantages of belonging to a village.

Our first duty, of course, will be to take care of our own interests. But in a world of peace, our own interests are bound up with the interests of others. We must have a care for the interests of others if we are to protect ourselves. We are not joining a club where, if we don't like the management or the members, we can resign. If we walk out, we walk out not from our associates alone, but from ourselves. (Like the man who resigns from the world by walking off a high roof!)

We are joining a world which will be governed by the power and process of agreement. As citizens of the world we must have a sense of what it means for our nation to arrive at agreement with other nations. The rights and views of others are just as important to them as yours are to you. We must meet our fellow nations half way. Our views must be thrown into the melting pot along with other views, and we must be prepared to take what comes

out as being the best that can be achieved for the present.

We have already felt world problems in our lives. What happened in Malaya and the Dutch East Indies was brought home to us by the rubber shortage. We have found ourselves intimately involved in the nature of the Polish government, in the rights of common people in liberated areas.

But what we have to learn first of all is that all these problems, in a world of associated sovereign states, have to be dealt with by agreement. We can no longer withdraw from the game, like a sulky child who says "I don't wanna play." We have to know what we're talking about when we debate world problems. A citizen of the world of peace will have to be a political and economic grown-up. In the matter of world citizenship (just as in family life) little children are very cute, but adults who act like little children are dangerous to themselves and to their fellows.—*From the New York Trade Composer.*

Bible Reading, 1946

Universal Bible Sunday occurs on December 8, 1946, and the 28-day period, Thanksgiving to Christmas, Worldwide Bible reading program, sponsored by the American Bible Society, is based on the text "Not by might, nor by power, but by my spirit, saith the Lord of hosts," Zechariah 4:6. The theme is, "The Word of Power for a Power Age!"

Pastors may secure the schedule of Bible readings, featuring "Spiritual Pioneers" of the Bible, an attractive poster for use in churches, schools and libraries, and bookmarks containing the passages selected, by writing to The American Bible Society, 450 Park Avenue, New York 22, N. Y.

The passages are:

Thanksgiving, Nov. 28
Friday
Saturday
Sunday, Dec. 1
Monday
Tuesday
Wednesday
Thursday
Friday
Saturday
Sunday, Dec. 8
Monday
Tuesday
Wednesday
Thursday
Friday
Saturday
Sunday, Dec. 15
Monday
Tuesday
Wednesday
Thursday
Friday
Saturday
Sunday, Dec. 22
Monday
Tuesday
Christmas, Dec. 25

Genesis 8:20-9:17 (Noah)
Genesis 12:1-9; 17:1-8 (Abraham)
Genesis 32 (Jacob)
Genesis 37 (Joseph)
Exodus 3 (Moses)
Ruth 1 (Ruth)
I Samuel 3 (Samuel)
I Samuel 16: Psalms 139 (David)
I Kings 19:9-18 (Elijah)
Nehemiah 6 (Nehemiah)
Zechariah 4 (Zerubbabel)
Isaiah 1:1-20; 6 (Isaiah)
Isaiah 52:13-53:12 (God's Servant)
Jeremiah 1:1-2:13 (Jeremiah)
Daniel 6 (Daniel)
Luke 1:26-56 (Mary)
Matthew 3:1-17 (John the Baptist)
John 3:1-17 (Nicodemus)
Luke 10:30-42 (Good Samaritan; Mary of Bethany)
Luke 15:11-24 (Prodigal Son)
John 13:1-17 (Jesus)
John 17 (Jesus)
Acts 2 (Peter)
Acts 6:8-15; 7:44-60 (Stephen)
Acts 9:1-9, 13:14-43 (Paul)
II Timothy 1:1-18 (Timothy)
Hebrews 11:24-12:2 (Heroes of The Faith)
Matthew 2 (Jesus)

Preparation for this schedule may well be gotten under way now by church bulletin announcements, local papers, and form letters.

Haddam House

Two new books, the first of a series, have been issued by Haddam House, a new voice speaking to youth. Haddam House is under the direction of an editorial board, representing the common concern of the Edward W. Hazen Foundation, the Y.M.C.A., the Y.W.C.A., together with educators and religious leaders in various Christian Churches and agencies, Paul M. Limbert, chairman.

The first two titles are, "Beyond this Darkness," by Roger L. Shinn, a former P.O.W. and G.I., presenting a faith which answers such questions as: What do we survivors owe our fallen comrades? Where can we take hold? And "Christian Faith and My Job" by Alexander Miller; putting the Christian calling into every worthwhile job *every day*.

The editorial boards says, "Your concern with the religious, moral and ethical questions and needs of young men and women is the concern of Haddam House editorial board, and the board invites you to join in this job

of providing and distributing religious literature for alert youth.

The cloth bound books, \$1.00 each, will be available at your book store. In addition to the two titles already named here, there are to be three additional titles in the spring of 1947. The plan is to issue five to eight books a year. You are asked to "Help by telling the Board what you want."

You will find Haddam House announcement elsewhere in this issue.

Preaching Without Notes

Thirty-nine years of preaching the Gospel of Jesus Christ, is the foundation upon which Clarence Edward Macartney built his most recent book, "Preaching Without Notes" and in it he tells how he prepared his sermons, and how he preached them. The book, published by Abingdon-Cokesbury Press, \$1.75, contains six chapters:

1. The Recall to Gospel Preaching.
2. The Preacher and His Illustrations.
3. Getting Ready for the Pulpit.
4. Bible Biographical Preaching.
5. Preaching Without Notes.
6. The Minister's Occupation.

Dr. Macartney believes that, "When we step into the pulpit we go as men who have been trusted of God to declare the glorious Gospel of the Blessed God," and "that the great aim and purpose of the sermon is to convert the sinner to the will of God and Christ."

There are also ideas on sermon filing, sermon series, the need for special sermons for young people, the use of biography, poetry, nature, etc. Dr. Macartney believes that as the preacher matures, and the years go by, he is not so much concerned about preaching a "good" sermon as he is about preaching a sermon that will "do good."

Those of us who still adhere to the idea that people come to church to be entertained, educated, or informed on current topics, rather than the conviction that people come to learn how they may have their sins forgiven, and be saved, will find help in this volume.

Public Opinion

The preacher and pastor is primarily and directly concerned with public opinion, regarding the community, the state, the nation, the world, so he may know how to deal with the membership of his local church as a representative and messenger of the Church.

Public Opinion is largely molded through news channels, the most important and influen-

tial being the daily newspaper. "The Newspaper: Its Making and Its Meaning," a volume by members of the staff of the New York Times, and published by Charles Scribners, will provide facts which every minister should know. The volume may be secured in your local library, or may be purchased by the local federation for the group library, and used as a basis for discussion of public opinion, what it is, what forms it, and why it is increasingly necessary to make a study of the subject. The atom bomb, plans for world peace, race relations, American economic problems, regimentation, taxes, what is done with the American taxpayer's money, are only a few of the pressing questions which depend upon public opinion for their solution.

The war not yet declared over provides ample justification for serious study of public opinion. The dictators predicated their plans on public opinion, and their rigid regimentation of whole peoples attest to their desperate efforts to control public opinion by force and deception.

In this volume, we have disclosed to us how public opinion is molded; how the million words of news are received; how selections are made from the reports and passed on through the newspaper. The owner of the New York Times, Arthur Hays Sulzberger, the managing editor, Edwin L. James, and ten other members of the editorial staff, reproduce in this volume talks given before the teachers of New York City and the staff of the Board of Education.

The material is in layman's language, so any adult can understand the process of production, and why a good newspaper is what it is. There is an admirable definition of an alert and unprejudiced newspaper and its obligations to its readers:

"Whichever way the cat may jump, we should record it, and we should not allow our excitement about the direction which it takes, or plans to take, to interfere with our primary mission. We believe that you will look after the cat if we inform you promptly, fully and accurately about its movements."

So that readers may know "how to take care of the cat" after the newspaper has reported the jump, we need to keep informed. So that ministers may guide individual members, groups, and parishes in their obligations, we need to know what public opinion really is, how it is formed, and how its voice is made articulate.

Recent propaganda claiming resolutions or votes of thousands of citizens on questions of public interest, when actually a handful of determined people had voting privileges, with

the great bulk of names used, merely spectators or "observers," is ample proof of the need for an informed ministry. In numerous instances, ministers are used as "fronts" for such undertakings, in order to get the people only to learn later that the "business" of the rally was conducted by a few, the number merely to supply a basis for propaganda and news reports.

Where questions of peace, or regimentation of citizens, or racial questions are concerned, we need to know what we are "fronting" leaders in our communities, lest we add to the confusion and troubles of the present day.

Resolutions. And How to Dramatize Them

Herbert Wendell Austin reported in *The Sunday School World*, January, 1946, page 20, the plan of a Sunday School teacher in charge of a group of junior boys to assist the boys in making resolutions to overcome faults and dramatizing the service at which time the resolutions were formally adopted.

The teacher, Miss Bradson, was personally familiar with each boy's home background, personal habits, gifts, and individual shortcomings,—careless study habits, tardiness, bad language habits, lack of generosity, lack of ability to cooperate with the group, etc.—thus she was able to assist the individual boy in forming resolutions toward overcoming the fault, without any pointed reference to the given individual fault. Her theory, well founded, was that properly guided, the individual boy will recognize his own fault, and of himself make the correcting resolution without coaching.

Miss Bradson knew that the trouble with most resolutions is that they are *not* kept, though planned to aid the class in this by using a well-planned inspirational service to halo the occasion, by having the resolutions made in a serious, spiritual way, and by maintaining an interest in them over an extended period of time. Result, the class found that resolutions could be kept, even by juniors.

Each boy was privileged to write out his own resolution, without coaching, on an index card bearing his name, to be filed with the class records. The resolutions were read before the class, and suggestions were made about keeping the resolutions, the emphasis being that it would not always be easy nor simple to keep the resolutions, thus giving birth to the idea of recognized achievement, in keeping the resolution even for a moderate length of time. The achievement for a short time can

repeated with encouragement, thus forming habit of the achievement.

During the week, prior to the formal service, each child made a poster carrying his resolution, and to this the teacher fixed a calendar pad for the year, which poster and pad was kept in the class room, as a constant help and reminder to the child, as well as the group.

This plan was adapted by an Expositor subscriber to fit several units in his Sunday School, and the formal service was a candle-light service on Saturday afternoon. The groups were headed by junior ushers, after the worshippers had taken their places in pews, each child bearing his own poster. On the chancel steps, temporary receptacles were arranged so that each child would be able to place his poster into a slot, during the service, and place a lighted candle in front of it. A Junior Choir, well rehearsed and gowned, added a solemnly inspirational touch to the service.

There was no sermon, and no attempt made to lecture the groups on the importance of keeping their resolutions. All hymns were familiar to the Sunday School children as a whole, and the signal for the formal acceptance of the resolution was the appearance in the chancel of a girl and boy, directly following the pastoral prayer, the boy carrying a large candle, the girl a tapir; after facing the altar and bowing in reverence, they turn, facing the congregation, the girl lighting the candle. A receptacle containing an ample number of new candles was held by a boy standing at the approach to the chancel; the children bearing the posters filed slowly out of the center-aisle side of the pew, each handed a candle in passing to the chancel, deposited the poster, lighted the candle at the flame of the large candle, and placed it before the poster, then made his way to the side aisle and entered the pew, remaining in standing position until the last child had returned to his proper place in the pew.

The prayer following this dramatic portion of the service was clearly a resolution of the whole congregation to back up the spiritual effort of the youthful participants with its prayers and deeds, thus making formal recognition of the birth of a new pathway toward following in the footsteps of Jesus.

This was followed by the Benediction, and singing of "Onward Christian Soldiers," to children marching out while singing, the worshippers to remain in their places until the children are out of hearing.

Teachers of the groups aided in keeping the children's records in order. Of course, there are some failures, but these need not be

accepted as hopeless. Loving and sympathetic understanding will revive the efforts and cooperation of children,—yes, and of adults.

"Commandos" in Peacetime

"What happened in Gateshead, on the River Tyne, is typical of what has gone on in many English communities, in translating the *Commando* of English wartime into the *Commando* of English peacetime," writes Sidney H. Davies of Homestead, Florida, in an issue of The Christian Advocate. He tells how the Christian or peacetime Commandos have become part of the English attack upon evil in the large industrial areas and mining centers.

Obviously, the Commando role in peacetime is no job for children, any more than it was in wartime. However, many young boys could be trained to do Christian Commando work among their own age groups, thus utilizing the urge to play he-man roles in actual life, and many potential offenders would be deterred, and directed into paths of useful endeavor.

Rev. Davies continues, "Gateshead is across the river from Newcastle, much as Camden, N. J., lies on the opposite side of the Delaware River from Philadelphia; thoroughly industrialized, and no visitor can forget the dirt and grime of its manufacturing life. The Commando area covers the town itself, and the urban districts of nearby Dunstan and Felling, flanking it on the east and west, and are of the same nature. The Teams Valley Trading Estate, an immense tract of land set aside for development of factories; some 70 already there, more in prospect.

The Commandos have established bridgeheads in some 40 youth organizations. They have entered four of the largest men's clubs, each with a membership of 700 or more; they visit municipal offices; ships at their moorings, movies, dance halls, saloons, and they visit schools and playgrounds. Commandos stand at busy street corners, gathering places in crowded sections. Instead of carrying ammunition for the destruction of materials and life, they carry the hopeful message of Jesus Christ, which is much more potent if properly planted and fused, than any man made ammunition.

Rev. Davies says, "Every minister taking part in this work has felt a new devotion to his task, a new responsibility to the unchurched. Many laymen have been spiritually aroused to their responsibility to the unchurched."

American ministers and laymen know that the millions of citizens loosed from their moor-

ings through the war, not to return again to their former homes, and not yet rooted in any new community or church life are prey to many forms of temptations, brought on by loneliness, homesickness, cramped living quarters, insufficient income, boredom—they have lost the feeling of belonging to responsible society. These millions of Americans need to be shown that someone *does care* about them, not in a sentimental, namby-pamby, temporary way, but that Christian people, who realize that they are their brother's keeper, will welcome them and their children into the community life, offering a chance to these American D.P.'s (displaced persons) to take part again in community activities, thus adding their gifts and efforts to the welfare of the community, rather than developing into a social "sore" for which there is no ready-made remedy.

Here is a work for Christian Commandos in American cities and towns. A continued program of Evangelism among the unchurched is imperative!

Global Lobby Urged by Churchmen

Bishop G. Bromley Oxnam called on churchmen throughout the world "to lobby on a global scale to influence power politics along Christian principles," and brushed aside arguments offered by several other delegates to the World Council of Churches in conference in Cambridge, England, last month, that churches might be regarded as just another power bloc if they tried to influence political trends.

Bishop Oxnam is reported to have urged the delegates to form a special commission to expound Christian principles on the international political scene, as the Commission for a Just and Durable Peace had worked in the United States so that U. S. politicians knew they were not dealing with a paper organization. He is quoted, "Isolation is strong, but people in little towns and on farms of the U. S. are reading church literature on internationalism and telling their representatives. Is it possible to have a world level something like this." Walter Van Kirk, Secretary of this commission is quoted, "The United Nations may die, but we do not want it to die because the Christian Church is too weak." Frederick Nolde of Philadelphia, is quoted as urging Christian leaders to "go the limit in applying all possible personal contacts" to bend the world's political leaders toward Christian solution of political problems. And, "attack the underlying causes from which wars arise," that there "is fairly common agreement that

Christians must work through accredited political agencies" to try to prevent wars. S. Alfred Zimmern, emeritus professor of international relations at Oxford, declared: "The Churches must enter the field covered by the United Nations Education, Scientific and Cultural Organization." John Foster Dulles told the council that, "Christian forces must organize to redeem the political life of the world from its failures," and appealed to the delegates to set an example for world statesmen by opening their sessions to the public; that the conference should discuss the question of tension between Russia and the West. He said: "This tension is not one that should frighten us. It is not new. There has always been tension among the big powers. The one thing that is new is that once they were concealed and now they get a full airing."

Here is food for thought and discussion among laymen, as well as by the ministers. Informed public opinion will help to bring a Christian solution to many world problems now forming the basis of tension and irritation.

Bars "Giving Bride Away"

From Haughley, England, comes the U. S. report on September 15, 1946, that the Rev. W. Grance White has ruled against "giving away" the bride at a wedding, since women are no longer classed as chattels. He is quoted: "That the marriage service was drawn up when the law regarded a woman as chattel—like a sofa or a kettle," and in his new ceremony a "escort" is substituted and the question: "Who giveth this woman to be married to this man?" is eliminated.

Service of Dedication

Dedicating ourselves anew to the responsibilities and privileges of the Christian Church membership, may well be a part of the early fall program. Mankind is entering upon a new era in world development, and Christians cannot close their eyes to the privileges that brings to each individual for dedicating aims, talents, possessions, purposes, and our faith to carrying out the will of God among men.

What takes place at peace conferences based on the action or indifference of the individual citizen of nations, now citizens of the world. We partake in blessings, comfort, progress, as individual citizens; likewise, we suffer as individuals, for indifference and mistakes among nations. We can make ourselves heard as individuals, if we desire to accept our personal responsibilities as Christian citizens.

The first part of the dedication service is a ritual devoted to thanksgiving and gratitude for the blessings God had bestowed upon this nation, and in turn upon each citizen; the second part is devoted to a cheerful and solemn acceptance of the work God wants us to undertake, for Him, so His Will may be carried out for mankind. Let us not use the word sacrifice in this service, but let us look upon this dedication to a purpose as a privilege bestowed upon us, individually, by God, the Father.

Prelude: "Largo"—Handel.

Processional: "Hail, Holy, Holy, Holy Lord"—Harlech, C.M.

Doxology and call to worship.

Hymn: "Sweet the Moments, Rich in Blessing"—Batty, 87.

Prayer: (closing with Lord's Prayer in unison).

Anthem: "Sing Alleluia Forth"—Buck.

The Gloria Patri.

Scripture: Eph. 2:13-14, 17-22. Rev. 20:9-21:5. (assigned and rehearsed so meaning is expressed)

Hymn: "The Church's One Foundation."

Prayer: (For inspiration to see clearly the meaning of God's blessings on us as individuals, resting our hope in God.)

Offertory: Solo (instrumental) "Adoration"—Borowski.

Announcements: (A list of individual and community blessings, acknowledged by individual members; blessings acknowledged as a Church group; as a community, as a nation. These should be gathered at least a week prior to this service, either by house to house calls after formal announcements. None are received verbally. Written acknowledgment impresses both the writer and the hearer with reality. At the close of the reading, the list of blessings is placed on the altar in a solemn act of thanksgiving, a lighted candle on either side. One pastor reports printing the list in a special church bulletin, and received hundreds of letters from those receiving the list, with additional suggestions, and requests for more copies, to keep as a reminder.)

Consecration Prayer: (Make us worthy of so great a part in God's love and care; open our eyes to the responsibility we have in turn to share this love with our fellowmen.)

Duet: "Love Divine" from the "Daughter of Jairus"—Stainer.

Silent Prayer, with organ accompaniment, while the Christian flag is carried up the middle aisle toward the chancel; followed by person carrying open pulpit Bible; next the American flag. Person with Christian flag stands

at one side of chancel, Bible is placed on the altar; American flag is at side of chancel.

Hymn: "Onward Christian Soldiers."

Pastor: Read list of individual needs, to be undertaken by Christians in their own lives, church life, community life, national life, and world affairs, as gleaned from suggestions and needs expressed by members. After reading the list, it is solemnly placed on top of the former list, pastor bows head in reverence, turns to the congregation, and continues with the dedication.

Pastor: In loving recognition of those faithful men and women by whose adherence to God's word the teachings of Jesus Christ have come down to us through the ages, so we in turn may enjoy the blessings wrought in our lives through the love of God.

People: We dedicate ourselves to a renewal of steadfastness in our fellowship with Christian believers in this membership, and the Church throughout the world.

Pastor: Prayerfully we accept the great trust bestowed upon us as a congregation and as individuals in the great plan for the citizens of this community, this nation, and men of all nations.

People: Create in our hearts and minds those purposes which will bring Thy will to reign among us, O Lord.

Pastor: Help us, O Lord, to use humbly and according to Thy will the great instruments and discoveries of Thy world, which Thou hast made known to man, and presently rested in our keeping.

People: We dedicate ourselves to pray earnestly for divine guidance in the use of every blessing Thou hast bestowed upon men in this land, and in every land.

Pastor: Open Thou our hearts and minds to a faithful acceptance of that which Thou hast ordained for us.

People: Create in us a burning desire, O Lord, to use our efforts toward Thy purposes, through the help and guidance of the Holy Spirit. Amen.

Hymn: "Arise, O Lord of Hosts"—St. John. 6 6 6 6 8 8.

Prayer

Hymn: "Holy, Holy, Holy, Lord God Almighty." (Choir is followed by flag bearers and pastor, down center aisle.)

Benediction

To say nothing of the divine law, on merely worldly ground, it is plain that nothing is more conducive to the health, intelligence, comfort and independence of the working classes, and to our prosperity as a people, than our Christian Sabbath.—*Edwards.*



THE PULPIT



THE WAR ON EROSION

RUSSELL S. HUTCHISON

Psalm 24:1 "The earth is the Lord's and the fulness thereof."

Exodus 20:5 "I the eternal, your God, am a jealous God, punishing children for the sins of their fathers . . . down to the third and the fourth generation. (Moffatt)"

THAT stern injunction in the Second Commandment has always worried me. It worries me now in a different way. For as I have knocked around the world a bit, I see now that it is nothing more than a plain statement of fact. This earth is so constituted that the sins of the fathers are indeed visited upon the children—not only to the third and fourth generations but even beyond.

We can see that fact clearly as we face up to the Number One farming problem of the day—the loss of soil fertility in our nation. No children have suffered more for the sins of their fathers than the children of farmers.

The biggest punishment that farmers of the past have inflicted upon their children has been the loss in soil values caused by improper farming. The biggest war that is being fought today is the struggle waged by the intelligent farmer to keep his soil intact and to restore to it some of the richness and some of the fulness that the Lord put into it originally. The time has come when the farmer must realize that he is not just a miner, stripping the soil of its richness in order to line his own pockets—but that he is a steward who must survey his acres in the spirit of the Psalmist: "The earth is the Lord's and the fulness thereof."

There are two ways in which the children of America have been robbed of their heritage in the good earth. The first of these is by *erosion*. Wind and water have stripped the top soil from the land. It flows from the gullies into the creeks, from the creeks into the rivers, and often from the rivers into the sea.

Huntsville, Ohio

Sometimes the wind picks up the top soil and scatters it in tiny particles over thousands of miles of wasteland and city streets. Whether it falls on the just or the unjust, all must suffer in the end. From the Dust Bowl this summer came the faint whisperings and ominous clouds of dust storms to come in the future. A soil expert has calculated that if all the soil that is lost from the farm-land of America every year were to be put into railway gondola cars it would make a train stretching four times around the earth at the equator. And that is just one year's loss!

More treacherous than this loss in quantity is the loss in quality. As the land is mined of its best qualities, it loses the life-giving and life-supporting elements which once it was able to put into the food it produced. In this modern day we often laugh and say: "Now that we know all about vitamins, isn't it amazing how well our grandparents got along without vitamins!" There is a sobering thought there. Our grandparents didn't need to worry about vitamin deficiencies partly because the soil of America from which their food came was rich and fertile, and the food they ate contained the life-giving elements that so many of our citizens have to find at the corner drugstore.

The insidious nature of the punishment which the sins of the fathers bring to the children can be seen by looking at the fate of people who live in areas already farmed out or eroded. Take the plight of the sharecropper and tenant farmer of the South. That situation has not been magnified at all. Most of the attempts to rehabilitate these people have been unsuccessful. Attempts at education; attempts to reform the vicious economic system that holds them in bondage; attempts to give them subsidized relief; which theoretically should give them a new start. Yet these attempts have failed chiefly because the people themselves are suffering from bad diet. They don't

get enough food, and certainly not enough of the proper kind of food. There is not enough good food because they are living on bad soil and the land round about them is bad soil. They have no money to import good food. So they are caught in a vicious cycle.

Bad food makes bad farmers—bad farmers make bad soil—and bad soil makes more bad food. You cannot restore energy, intelligence, and initiative to people who have not enough of the right kind of food. When the substances vital to human health and intelligence have disappeared from the soil, then the whole level of humanity in that area is going to go downhill. Finally the people reach the point where they no longer have the power to help themselves. What we have seen occur in certain areas of the country will inevitably be the fate of all if the richness and fulness of the earth which is the Lord's continues to be abused.

Now I realize that everything I have said so far is rather elementary and inadequate so far as the problems of agriculture are concerned. I am not setting myself up as an agricultural expert, nor am I trying to do the County Agent out of his job. But it seems obvious to me that in this day and age when we have at last become so keenly aware of the insidious dangers lying in the loss of our heritage in the soil—that we should also become aware of the fact that our spiritual and moral inheritance is far more vulnerable.

What a farmer does with his land is of supreme importance to the children unto the third and fourth generation. Is it not equally true that what we do with our spiritual and moral heritage is going to have just as far-reaching effects? You cannot abuse land without making your grandchildren pay the price. You cannot dissipate your spiritual and moral resources without making your grandchildren pay a greater price. What a calamity if we allow the moral and spiritual qualities to ooze out and trickle away from our lives so that our children have nothing but an anemic and watered-down faith to inherit! It will be a tragic thing if the succeeding generations of Americans should become spiritual sharecroppers, lost and bewildered, trying hopelessly to redeem themselves from chaos and despair but without the moral resources or the spiritual energy that would enable them to lift themselves out of their hopeless position.

It is the popular thing for all public speakers to lay the burden of the future on the youth. "Oh you young people!" we say. "You are the hope of the future! From your alert minds and eager lives we expect to see the

solutions to the world's problems. From you we expect the redeeming forces that shall make life upon this earth a wonderful thing."

Yes, it is easy to pass the buck to the younger generation. Easy and futile! Worse than futile, it is criminal irresponsibility. The hope of the future is not with the young people coming along—it is still with the adults of today. It is with you who are in the prime of life—you with the grey hair and the wise eyes. It is from you that these moral and spiritual values—the Christian faith and devotion—will need to be passed along to the younger generation. You cannot escape that responsibility! Every adult person of today is responsible for cultivating his own Spirit; increasing his own devotion; strengthening his own faith! deepening his knowledge of the word of God. Then he shall be able to pass on to the younger generation a heritage worth having, and one from which they can hope to grow.

The time has come when we must stop the spiritual erosion that is dissipating our Christian faith and heritage. We must stop it from draining down the gullies of indifference and coldness into the sea. We have to start putting back into life as much Christian devotion and faith as we inherited from those who went before us. We cannot afford to sit back and hope that the Church, and the Bible School, and the public school will take our place and give to children what we neglect to give them.

The sands of time are running on. The chill blast of War has blown across the world. It has picked up many particles of faith and morality and dissipated them. They will need to be replaced. Spiritual erosion is a reality. And the law of God is a reality. "If the fathers eat sour grapes, the teeth of the children will be set on edge." What we have received, that we must hand on in increased measure, or the children unto the third and fourth generation will pay a terrible price.

Effects of Adversity

When issuing his Thanksgiving Proclamation for 1931, a year of depression and distress, President Herbert Hoover said:

"The measure of passing adversity which has come upon us should deepen the spiritual life of the people, quicken their sympathies and spirit of sacrifice for others, and strengthen their courage."

Recognize yourself as the agent for carrying out the will of God.

CHRIST: OUR COMPLEMENT

H. CLAYTON ACKLEY

Text: John 15:5.

WE TURN to one of the most familiar phrases in the New Testament to find our guiding thought for the morning. This phrase was spoken by a man who always seemed to have immense control over His audience. Whether large or small the crowd before Him stood in hushed attention as His words poured into its heart. On this day, it is no different than usual. The group which has assembled knows that here is One who "speaks with authority." Yet, what this man is saying contains nothing spectacular—at least, not at first glance. Just a few, simple, unexciting words like: "I am the vine; ye are the branches." Certainly, there is nothing there to cause serious alarm.

In fact, the lethargic listener would call Him a conceited fool and walk away in disgust, kicking at the dust while mountains were being created. Such a man would mutter, "That Galilean fellow is forever talking about Himself. 'I this' and 'I that,' He says. 'I am the bread of life; I am the good shepherd; I am the Way, the Truth, and the Life.' What a silly fool!" Yes, to such a person, this man of Galilee might seem bigoted and conceited. It might appear that there is a huge lack of humility in His heart. There He goes again: "I am the vine; ye are the branches."

There is the phrase I would call to your attention. If we consider it carefully, we will become convinced that this fellow, Jesus, was not conceited, nor bigoted, nor opinionated. I am sure we will soon change our minds about His lack of humility. True, He spoke of Himself as this and that and the other. "I am the good shepherd." Not just any shepherd who loses count of his sheep and lets the wolves devour those at the edge of the flock, but the *good* shepherd. "I am the bread of life." The most elemental and yet fundamental thing of all. And always when He speaks in such a manner as that, the other persons—those to whom He speaks—seem to come up on the short end of it all. He makes it sound as though they are not all that He claims to be. Certainly, that is the way He makes it sound when He says, "I am the vine; ye are the branches." It is as though He is comparing Himself with them; as though He is claiming to be better than they. It is as

Williamstown, Mass.

though He is saying He is superior. And He is! In the strictest sense, that is precisely what He is doing.

Let us understand Him, however. He is not sticking out His tongue like a five-year-old and claiming superiority over the neighborly boy nor is He hoisting His banner high and giving verbal punishment to an opposing politician. He is not publishing a list of His nation's armaments and saying, "Now, top that." No! Rather He is extending an invitation, strange as that may seem. This phrase which we have before us is lifted out of the text of His farewell address which He delivered to only twelve men. Twelve men—and yet eleven of them were to go on with His work of changing the countenance of the world. You see, they accepted this invitation of His.

It is true—what you are saying to yourself now—that that was a queer sort of invitation but perhaps He was working on the theory that "opposites attract." We hear a lot about that today. We may not put too much stock in it and yet, after all, there may be something to it. Jesus was making it plain to His faithful followers that they were all right; that they were even important—as branches. But, He was the main stem. He was the central vine. He carried to them all the elements essential to their existence. No matter how they looked at it, they could not get along without Him; they could not let Him go. In that sense they were opposites and because of that fact, they had a tremendous attraction for each other.

Some persons have glanced hurriedly at these words of Jesus and exclaimed, "How wonderful it must be to feel as He felt." What a mistake that is! I do not know whether it is a gross understatement or a glaring overstatement, but it is wrong, utterly and completely. There was nothing "nice" about it. There was nothing pleasant; nothing luxurious; nothing blissful.

From that first moment of Jesus' baptism when God spoke to Him in that soul-jolting voice of His; from the days of the temptation there in the wilderness when Satan experienced his first humiliating set-back; from that hour of the transfiguration when the Son of God was so decidedly set apart from His fellow men; from those times and others like them Jesus knew the exertion of a life-rendering piece of work. There was nothing glamorous about it. It was a strain! He was always straining

t strained His soul, His mind, and His spirit. It is always a man-sized job to take yourself in hand and remold, remake yourself to the very center of your being. We do it now and then and find it none too easy. But, Jesus did it day after day, hour after hour, moment after moment. He hardly paused for breath between. He was His own taskmaster. He was both the master and the slave and that is work—strenuous work. It is living at its severest: muscles training; mind alert; soul stretched; eyes keen. Yes! That was the life that the Galilean knew. But we are so blind as to call it "nice."

Certainly, there must have been times when that voice within cried out to Him: "Oh, if you could only do as others do. If you could only relax and rest and pause for breath." But, Jesus was persistent and said: "Do you not know that I must be about my Father's business. I must . . . I must. . . ." And then, after He has driven Himself to the very gates of Jerusalem where sure death awaited Him with clutching fingers of steel, we see Him . . . weeping. Tears welled up in His eyes over the very city that was to rise up against Him and crucify Him. We wonder at it all: such a fine feeling for such a cruel city. But, that was the Christ—putting Himself out of His own mind to make room for others. He wept for them because they were dull and stupid, foolish and lazy. He wept because they were hard hearted and pagan in their practices. He wept for them when their eyes should have been filled for Him.

And there in Gethsemane. That was no pleasant place to be. But, there He knelt, torn between life and death. Straining! Always straining. Exerting every influence, every pressure, to bear upon Himself. Oh, how He wanted to live: "Father, let this cup pass. . . ." But, then He remembered to forget Himself: "But, if it be Thy will. . . ." "Thy will be done on earth. . . ." Who was He in the presence of God? That was the strain of it. He would forget self for others; forget self for God; forget self for the good of all eternity.

Thus, today we are attracted by Him. No! More than that. We are pulled to Him and cannot let Him go. We are as we are; He is as He is. We fall short of the mark; He takes up where we leave off and reaches the mark . . . for us. He is our complement. He completes our hope for us. He finishes our dream. He accomplishes and fulfills. He is literally our "better half."

We have come thus far, now let us understand what factors in His life made it possible for Him to be our complement, the finisher of

what we have begun. How is it that He could say, "I am the vine; ye are the branches."

First of all, we see His obedience. It is a characteristic of this age to do, at another person's command, what is within our power and call that obedience. If mother asks us to set the table or wash the dishes and we do it, we call ourselves obedient. If the father of the household asks us to mow the lawn or carry out the ashes and we do it, we call ourselves obedient. Even on the grown-up level that is about as far as this whole matter of obedience goes. If we do those things which are within our power, we call that obedience. Actually, it is only a weak obedience tempered with a strong expediency. It may be an excellent beginning but it is an immature way of looking at the whole matter.

How do we know? Simply by glancing at the Christ. That was not His conception of obedience. The obedience He knew was forever putting Him to the test. Above everything else, it is what caused His life to be a constant strain. It pulled and tugged and gouged and hauled and yanked. It did not ask, "Is it expedient to do this or that?" No! Expediency never took Him to the Cross—but obedience did. It was His obedience to the divine will of God that led Him to the place where men could laugh and scoff and spit and curse and crown Him with a crown of thorns. That was His idea of obedience: not doing what was within His power but what was outside His power. By Himself it would have been impossible, but with the help of God it was done and the whole earth revolved about Him.

But, there is another factor which sets Jesus apart from us. That is His humility. Just this week a young man in speaking to me, restated the well-known fact that it is this world's lack of humility, its overconfidence and conceit, which has caused such terrible trouble. When the whole matter is boiled down on the fire of solid, Christian reasoning, we must admit that we are a conceited age. We lift God's crown from off His head and place it on our own and then to our dismay we find we cannot handle the business of the world as gracefully or as tactfully as He has from the beginning of time.

Certainly, Christ did not feel that way. He might well have said: "I am *only* the vine. . . . I am not the sun or moon or stars. I am not the invisible power over all the earth, I am *only* the vine." That was no bigot being baptized; no braggart on the Cross. From first to last, Jesus knew humility. It was an integral

(Continued on page 481)

AN APPRAISAL OF SUCCESS

H. RICHARD RASMUSSEN

WHEN Goodkind, a man of enormous financial wealth, told Daniel Gilchrist, in Channing Pollock's play, *The Fool*, that he is a success, Daniel replies: "Are you? What is success? Money? Yes; that's what our civilization tells us. Money! But where has that brought us? Only to the elevation of the unfit . . . the merely shrewd and predatory. All around us we see men of wealth who have nothing else . . . neither health nor happiness nor love nor respect. Men who can get no joy out of books, or pictures, or music, or even themselves. Tired, worried men who are afraid to quit because they have no resource except to make money—money with which to buy vulgar excitement for their own debased souls. Why Mr. Goodkind, I have an income that you wouldn't suggest to your bookkeeper, but I have peace and health and friends, and time to read and think and dream and help. Which of us is the rich man?"

Well, who was the rich man? And who was the success? What is success? It depends on our values. Appraise this thing that we all seek to be: successful, by the values of religion.

I

Success, as measured by the standards of religion, means to be something rather than to have something. So Jesus said: "A man's life consisteth not in the abundance of things which he possesseth." "What shall it profit a man if he gain the whole world, but lose himself." Too many people think of success in terms of "to have;" religion would have us see it as "to be."

In America we are guilty of that. Success here has been and still is measured in outward trappings,—one's bank account, the make of one's automobile, the street one lives on. This is what Carlyle was striking at when he said that in reality we say, "Good morning Clothes, Good morning Medals," and remain oblivious to the only thing that matters underneath, the man himself, his soul. When we become truly wise and that means truly religious—we will say, he said, "Good morning Soul."

Halford Luccock tells about a man who, after a public banquet, remarked, "Do you know that there was represented at that banquet, wealth to the amount of about 30,000,000 dollars?" And the one to whom he was telling

it replied, "Yes, and conversation to the amount of thirty cents."

What then is true success? It is as Emerson said, "the upbuilding of the man." True success is to be measured by what we are, not by what we have—or don't have.

II

True success is aspiring and deepening of "capacity for the enjoyment of life." Success is a matter of inward nature.

A few years ago, Mr. Elihu Root, great international lawyer, spoke to the students of Hamilton College. He talked to them about success. "Success," he told them, "comes of what you have made of your inner nature. Cultivate your taste to receive joy from the thing of beauty; cultivate your powers for the joy you may obtain from their employment; cultivate friendship; and those other simple virtues. . . . No man is truly happy who must depend on outside things for happiness."

A little girl once said to her Daddy, "I am having an awfully good time with myself. Well, when our inward nature is such that we can enjoy our own company, find ourselves good company to be with, we are a success. Can you spend an evening at home with yourself and not be bored by being with yourself? If you can, and enjoy it, you are successful."

Again, true success is in service to our fellows, not service from them. Here again Jesus points the way: "Whosoever wants to be great among you must be your servant."

One of the world's great immortals is Louis Pasteur, France's greatest citizen. In 1892 when Pasteur was 70, a medal was given to him at a meeting at the Sorbonne in Paris to honor him. Pasteur came limping to the platform on the arm of the President of the French Republic. The closing words of Pasteur on that occasion deserve to live forever. "Do not," he said, "let yourselves be tainted by a . . . barren skepticism. . . . Live in the serene peace of laboratories and libraries. Say to yourselves first: 'What have I done for my instruction?' and, as you gradually advance, 'What have I done for my country?' Until the time comes when you may have the immense happiness of thinking you have contributed in some way to the progress and good of humanity. . . ." Verily, whoever wants to be a success and great must be of service to others. Success is service to our fellows, not service from them.

West Lafayette, Ind.

III.

Finally, true success may mean failure. When Ulysses asked Neoptolemus to practice deceit and falsehood for what Ulysses thought important, he was told:

"O King! believe me

Rather much would I fall by virtue

Than rise by guilt to certain victory."

There is such a thing as a "successful failure." There is such a thing as "defeat in a noble cause, that outshines the most glorious achievement received at the expense of honor, or justice, or truth." As when Prometheus, chained to the rocks because he defied Zeus and brought fire to mankind, cries:

"I maintain

It is a nobler thing to serve these rocks

Than live a faithful slave to Father Zeus."

So Jeremiah refused to let tact be a shield for cowardice, though it meant imprisonment; so Socrates drank the hemlock and refused to live when he could not speak the truth; so Jesus in obedience to the Father's will, steadfastly set his face toward Jerusalem and the Cross, to be a disgrace in the eyes of many.

These all saw that to succeed meant they must fail by all the standards of their contemporaries; but their failure has become the measure of their success. H. G. Wells said, "The historian's test of an individual's greatness is, 'What did he leave to grow?'" By this test how great and how successful were some of yesterday's great failures.

"For what is worth

Success' name, unless it be

the thought,

The inward surety, to have

carried out

A noble purpose to a noble end."

—JAMES RUSSELL LOWELL

Let us pray:

Grant us O God, the power to obey the highest visions of our daily life. May we find courage in the examples of strong men out of the past, to be true, to play our part in Thy Purpose and achieve true success. Amen.

JUNIOR PULPIT

Blooming in the Shade

When we hear the word "desert" most of us who are old enough to be studying a little bit of the world's geography, think of the great spaces of dry, hot sands that lie along the river Nile, in Africa. That is the great Sahara desert, possibly the best known of all the deserts.

But there are many other deserts. Even in our country we have great, barren, hot reaches of sand—deserts, too. And they are so hot and so dry that about all that grows on them are cactus plants and thorn-brush like the mesquite and purple sage.

Sand and prickly cactus and a few scattered, thorny bushes wouldn't seem to offer very much of beauty to look at, would they? And they don't, generally. But even a cactus plant blossoms and the purple sage blossoms too and covers itself with delicate purple flowers after every rain. So a desert, in the spring, is just about as beautiful a scene as anyone will ever see, for the sage is really covered with delicate purple blooms and the cactus plants have large blossoms of brilliant reds and oranges and yellows as well as the softer colors. If you ever see the desert in bloom you will never forget its beauty.

But I am getting off my subject. What I wanted to tell you was that part of the glorious picture of a desert in bloom is due to plants which would die if they couldn't live in the shade. So they take their places in the little spot of shade made by the larger bushes and are among the most beautiful of the Desert flowers when they bloom, although not many people see them.

Many of us may be like these little plants which bloom in the shade. There will be others in school work, in business, in our association with others, yes, even in our church life, who will stand out like big, strong cactus plants and whose flowers will be big ones and almost startling in brilliant colors. They'll be seen by everyone and talked about and praised, by others who won't even notice that we are standing in the shadows and making our little flowers blossom too.

Sometimes it doesn't seem right to us, but let's remember that even the big flowering cactus was once a wee little, unimportant plant, which nobody ever noticed because there were larger ones, more colorful ones all around. So, be willing to grow, quietly in the shade for a while for that is often the best place to grow and develop and serve.

Invisible Writings

I wonder if you little folks still use what we called "invisible ink" when we were in school and about the age of some of you.

Like you, we used to have very, very important secrets which meant so much to us that we just couldn't take any chance of others learning of those secrets, and so when we wrote about them to each other, that is among the two or three who shared the secrets with us, we used this "invisible ink."

It could be used just like any ordinary ink although it made writing which was very faint, when used. Then after it had dried, it vanished altogether and a piece of paper on which one had written with invisible ink, looked just as clean and unused as a brand new fresh piece of paper which had never been written on.

But the words that were written with invisible ink were still there even if nobody could see them. All we had to do was to hold the piece of paper over the stove or the radiator until the paper became warm and there, in a very mysterious way, appeared the very words we had written but could not see until the paper had been heated. It was all very thrilling and of course it kept our secrets from people who were not supposed to know at all.

Now I don't suppose that many little folks stop to think, occasionally, for they don't always realize it, but whether we know it or not we are all writing every day with invisible ink, and that means us older folks as well as you little ones.

We never see what we have written, but on the hearts and lives of everyone you associate with, your influence is being felt, permanently. You are writing, with invisible ink, every time you do a good or a bad deed, a good or a bad word, tell a falsehood or a truth, and some day those words you write will show up in other lives just like the invisible ink when the paper was warmed. That is really something to think about, isn't it?

Peace and War

Two big bears once lived in the same den. In fact, they were brother bears and had always lived in the same forest, fished at the same streams and shared the same den, ever since they were mere cubs and their mother had died and left them to shift for themselves.

Never in all their lives together had one bear growled at the other because he was angry or jealous. Theirs had been a very peaceful life.

Then one day, while they were out hunting for food, along a salmon stream, they heard a loud commotion in the brush so they stepped along very quietly until they could see what was going on. What they saw interested them. They had often smelled man-scent on the breezes which floated through their forest. They had heard men walking along the gravel edge of the streams, but these were the first men they had actually seen. So they kept out of sight and watched the men, who were angry with each other for some foolish reason and were fighting each other, as silly men sometimes do.

On the way back to their home den one of the bears said to the other, "Why don't you fight each other like those men-folks, once in a while? Looks like it ought to be fun."

"Very well," said the other bear, "but what do we have to do to start a fight?"

"That should not be so hard," replied the first bear. "Men-folk do it a lot and you don't have to be very smart to fight."

So they tried all sorts of ways to start a fight with each other and always they ended up laughing big, hearty bear-laugh. They just couldn't get going on a real rough and tumble fight like men folks do so easily. They were so used to living peacefully that the idea of fighting each other looked so foolish that they just couldn't get going on a good old fight.

Finally, one evening, one of the bears thought he had the way to start a fight, so he carried two salmon he had caught in a stream back to the den and dropping them before his brother, he said: "Now you say those fish are yours and I'll say they are mine. You try to take them and I'll take them away from you, and so we can work up as good a fight as any men-folks."

"Are you ready? Alright. I'll begin. How do you like my two nice salmon? They are my fish."

"Very well," replied his brother, "if they are yours, you are welcome to them, I shall get some for myself."

"But," said the first bear, "we can't work up any fight like that. It takes two to make a fight. No bear can fight unless he has someone to fight with. If you won't fight, I can't fight."

It takes two to make a fight whether it is bears or people.

If we stopped to think of that more often than we do, there would not be any wars. While we pray for the peace of the world, let us try not to make quarrels.

Sweet Freedom's Song

Text: If ye abide in my word . . . ye shall know the truth, and the truth shall make you free. John 8: 31, 32.

This theme, quoted from Dr. Smith's familiar hymn, may radiate new light in these trying times; especially if associated with other phrases in that hymn, like "sweet land of liberty" and "freedom's holy light." While it no longer can claim the place of a national anthem, it is still a most suggestive and appealing "song". Its deeper harmonies are echoes of Jesus' portrayals of "truth".

I. It is not a one-air solo; but a double harmony, blended with another fundamental concept of "Our Father's God" viz., the "freedom of the will"—"Twin born," as William Cullen Bryant phrased it in his "Antiquity of Freedom," (but changing the figure)

Freedom! thou art not as poet's dream,
with light and delicate limbs

And wavy tresses . . . But a bearded warrior
armed to the teeth . . .

Thy birthright was not given by human hands,
Twin born with man . . .

And thou must watch and combat till
the day
of the new earth and heaven.

Then, another poet continues (Tennyson)
Our wills are ours, we know not how.

Our wills are ours to make them thine."

The Prodigal Son craved freedom and independence; but he could not appreciate these values, until he came back to the Father's authority, saying—"Make me a servant." Liberty is "twin born" from Justice and Truth.

Both he and the elder brother came to appreciate a mutual partnership with the Father; thereby making a "duet".

II. Perhaps America's erratic individualism will accept more humbly the double harmony principle in liberty, as phrased by the framers of our Constitution in the preamble—"To form a more perfect union, establish justice, insure domestic tranquillity, provide common defense, promote general welfare," etc. Even in such critical times as today, we cannot claim an ideal recognition of this worthy objective. Yet such times not only try men's souls; but also quicken their thinking; and perhaps, at the same time, lead to Paul's conclusion—"Use not liberty for an occasion of the flesh." (Gal. 5:13)

III. This song, then, becomes an anthem, with a mighty chorus. They tell us that China's soldiers are singing today—a new habit for stolid famine-bitten celestials, whose vast empire was only a conglomeration of families; until blended through adversity, and harmonized through the unselfish idealism of General and Madame Chiang Kai-Chek, who, from America, caught the spirit of "Good Will among men," in the Christmas anthem.

I thank thee Lord, for strength of arm to win
my daily bread;

Also, that beyond my need, to feed the
friend, unfed.

I thank thee much for bread to live,

I thank thee more for bread to give.

—Robert Davis.

ILLUSTRATIONS

F. E. BISHOP

Common Goal of Mankind

Lev. 19:9-18. "Thou shalt love thy neighbor as thyself. . . ."

Deut. 6:5. "Thou shalt love the Lord, thy God"

Democracy cannot live without God. Unless men honor God, they cannot honor one another. The commandment of God, "to love God and love your neighbor" is the basis of democracy. If men deny the commandment, they repudiate the spirit which gives life to democracy.

Enthroned man, and society breaks up into cliques, antagonistic to each other, each sure that its own way is right. Enthroned God and men fall into position beside one another, each seeking the common good. Paul taught this most clearly when he wrote to the Corinthians, "There are divisions among you, my brothers. Some of you say, . . . But then, is Christ divided up? Was Paul nailed to the cross for you? Were you baptized in the name of Paul?" That message and implications, that God in Jesus Christ must be kept enthroned, has not yet been learned by many professing

Christians, and the world has not yet heard it. Through the lives of Christians, the world must learn that God rules over it, and that men have one interest in common, that is to love God, and love their neighbors.—*Editor, The Outlook, New Zealand.*

Duty or Privilege?

Matt. 11:30. "For my yoke is easy and my burden is light." Matt. 20:22-24.

For my own part I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice.

Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink; but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us.

I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made, who left His Father's throne on high to give Himself for us: "Who being the brightness of that Father's glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."—*David Livingstone, in The Adult Teacher, American Baptist Pub. Soc.*

Weights on Wings

Matt. 11:30. "For my yoke is easy and my burden is light." Matt. 20:24.

There is a myth about the birds, that when they were first created they had beautiful plumage and voices; they could sing and shine, but they could not soar, and the story is that God made wings, put them down before the birds, and said, "Now come and take the burdens up and bear them." And they took the wings laid upon their shoulders, and at first they seemed to be a heavy load, and rather

difficult to bear. But as they cheerfully and patiently bore them, and folded them over their hearts, lo! the wings grew fast, and the burdens became pinions, and the weights became wings. We are the wingless birds, and our duties are the pinions; and when we first assume them, they seem loads; but if we cheerfully bear them, going after Jesus, the burdens change to pinions, and we, who at first thought we were nothing but servants bearing loads, find that we are sons and heirs of God, free to mount up with wings as eagles, running without being weary, walking without being faint.—*The New Century Teacher.*

Believe, And It Shall Be Done Unto You

Matt. 21:21-22. "Whatsoever ye shall ask in prayer, believing ye shall receive."

There are many remarkable stories in D. G. E. Tilsley's *Dan Crawford*, but none more so than this, told in a letter from another missionary, Mr. Burton, of the Pentecostal Mission. "I remember on one occasion," he wrote, "we were out at a little village called Kibos. We had chicken and sweet potatoes for breakfast, dinner and supper, and the next day the same, and my wife, being ill, could not manage it very well. We put the tent in the shade of a tree, got a little cot-bed fixed up, and there she lay, unable to get comfort or ease, with the temperature rising higher and higher. After a while the natives came to say that service was ready. Numbers had congregated and they were waiting for me to preach to them. My wife said to me, 'Oh, William, do you think I might pray for an orange?' I said, 'Hetty, I would do anything to get it for you, but I do not see how we can get any, for the nearest orange trees are twenty-one days' journey, over at Dan Crawford's.' I went out to preach.

It is hard enough to suffer fever, but when you see a loved one suffer it is much harder. I do not know what sort of sermon I preached, my heart was back in the tent, but when I got back tears filled my eyes. There beside the cot-bed was a box of beautiful oranges! Twenty-one days before, Mr. Crawford and his wife had been gathering the oranges from the trees, and as they gathered them they said, 'Would it be nice to send a basket of these to the Burtons?' They called their native helper and gave him the oranges, and told him to give them to nobody else but the Burtons. I came along and found my wife almost delirious with fever, crying to God for oranges." Isa-

ere a promise that runs: "Even before you
ll I will answer?"—From "Table Talk" by
ra in *The Methodist Recorder*.

The Source of Strength

Sam. 2:9. "... for by strength shall no man
prevail."

Chron. 16:23-36. "And let men say among
the nations, the Lord reigneth."

a. 27:1. "The Lord is the strength of my
life."

"Watchman" in *The British Weekly* states
at he listened to a man speaking upon the
bject of the weather. The speaker said: "We
e now quite sure, for example, that changes
the wind's direction and in its force are
ery slightly due to lateral influences, to condi-
ons on this side or that side. The source and
ountain-head of the whole mysterious busi-
ness lies far away above our heads, in the
pper, it may be in the ut-most air."

The hearer was reminded of words written
y Dean Paget in a memoir of his father-in-
w, Dean Church,—"He was one of those
h whose presence one feels that the source
f a true man's life lies not upon the circum-
erence, but above, remote, lonely and aloft."

Dean Paget follows this statement with a
onversation he had with the skipper of a
shing boat.

"When fishing for the night is over, we set
ur course for home. It often happens that
e wind has fallen and the sea is still. But
ven so, we always keep up our sail. For it
ften happens that when there is no wind on
eck, there is a movement higher up which
e sail catches. Many a time when morning
reaks we find ourselves nearer home than we
ought."

Christ Faithfully Presented

Matt. 12:50. "For whosoever shall do the will
of My Father . . ."

Mark 3:35. Luke 8:21. "My mother and my
brethren are these which hear the word of
God, and do it."

Rev. Lachlan Mackenzie of Locharron was
ie of the faithful and powerful ministers,
ho were so effective in transforming the
aracter of the people of the Scottish High-
nds in the fierce and lawless days following
e end of the Stuart Dynasty.

Born in 1754, after a good education, he
ecame the minister of Locharron, a wild
arish in the west of Ross-shire.

"It was not his learning that turned the
hills and valleys of Locharron into a garden
of the Lord. It was his personal experience of
the grace of Christ and his passion for winning
souls. It is told how on his settlement there
he found a woman notorious for her evil deeds,
'guilty of every crime except murder.' For
years he pleaded with her and prayed for her
until he reached her heart. Her repentance
was long and sore, but at last she found peace.
It was at a Communion, celebrated, after the
old Highland custom, in a field, and attended
by several thousands from near and far that
she first approached the Lord's Table. The
sight made a profound impression on the
assemblage and led to the conversion of over
two hundred careless sinners. She lived to
be ninety years of age, and these were her
dying words: 'Tell—tell others that I have
found Christ.'"—*David Smith, in The British
Weekly.*

The Power of The Ideal

Jer. 29:12-15. "And ye shall seek me, and
find me, when ye shall search for me with
all your heart."

Matt. 9:4-5. "Wherefore think ye evil in your
hearts."

Math. 21:21. "If he have faith . . ."

There is more power in a thought than in
an army. Carthage was destroyed by Cato in
the senate as much as by the legions in the
field. Joan d'Arc was an embodied idea.
Abraham Lincoln was a moral principle in
human form. The Sermon on the Mount is
mightier than the proclamations of a thousand
kings. The Golden Rule is a better defense
than all the guns of Christendom. Better to
be the author of "Home, Sweet Home," than
the hero of fifty battles. Better to have written
"The Cotter's Saturday Night," than to have
taken a dozen cities. Where David is honored
once for being king, he is loved a thousand
times for writing the Shepherd Psalm.

It is the ideal that rules the world. In the
long run it is the dreamer who sees best. It
is the prophet—whether he be preacher or
teacher, poet or sage, shepherd or king—who
listens to whispers of revelation; who sees
over the blind hills of the present a scintillat-
ing gleam of the future; who, forgetting the
things that were, presses forward to the things
that should be—it is he who is the world's
truest hero, it is he who sets the standards
of progress and advances the outposts of civil-
ization.—*John A. Simpson, in "The Baptist."*

This Moment

Psalm 46:10 "Be still and know that I am God."

Psalm 46:11. "The Lord of hosts is with us."

Psalm 46:1. "God is our refuge and our strength."

He's helping me now—this moment,
Though I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near,
Perhaps by a spoken message,
Perhaps by the printed word;
In ways that I know and know not,
I have the help of the Lord,

He's keeping me now—this moment,
However I need it most,
Perhaps by a single angel,
Perhaps by a mighty host,
Perhaps by the chain that frets me,
Or the walls that shut me in;
In ways that I know and know not,
He keeps me from harm and sin.

He's guiding me now—this moment,
In pathways easy or hard,
Perhaps by a door wide open,
Perhaps by a door fast barred,
Perhaps by a joy withholden,
Perhaps by a gladness given;
In ways that I know and know not,
He's leading me up to heaven.

He's using me now—this moment,
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps when he stays my hand,
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labor of love I share.

—(Selected)

—By Annie Johnson Flint, *Exchange*.

Crime Stories Blamed Increase in Lawless

Movie, magazine and radio crime stories are increasing his work, New York City's Police Commissioner Arthur W. Wallander complained Thursday, August 22, 1946., A.P. report. He said the "whodunits" tend to increase crime. Citing a 12.8% *increase in major crimes in the city during the first six months of the year, Commissioner Wallander listed as other causes post-war unrest, availability of souvenir war weapons, unemployment, lack of parental control and published accounts of criminal activities in current news.

Living in Middle of Impact Area of Army Firing Range

The Army discovered a 75-year-old recluse living peacefully in the middle of the impact area and firing range on the Ft. Lewis, Washington, Military Reservation, reported August 21, 1946, and—he was unharmed and unaffected by three years of shelling. John Parsons "allowed as how" he knew it was Government property. They bought it from me in 1944 for \$700," he said, "but no one came and moved me away, so I just stayed on." The firing range is in a wooded area near which 155- and 105-mm. shells, land mines and other deadly ammunition have been exploded for the past 3 years. This place was home to John Parsons. Now since his discovery, he is a displaced person.

A Man Afraid!

Psychological points from this week's reading: *Fear*. "If a man harbors any sort of fear it percolates through all his thinking, damages his personality, makes him landlord to a ghost."

Hunger. "The continued hunger which is hardest to endure is hunger for affection. (*Doctor's Dairy, Melbourne Herald.*)

Fear In Action

In Chatillon-Sur-Seine, France, someone heard a "shrill whistling" noise on August 21, 1946. Result—a flying bomb scare, with police questioning the 4000 residents. None had seen anything resembling a flying bomb, one family had heard the "shrill whistling" sound. It turned out to be a falling clothes line, laden with drying clothes.

Labor

To labour is the lot of man below;
And when Jehovah gave us life,
He gave us woe.

—Pope.

Together With God

Luke 9: 23. "If any man would come after me, let him . . . take up his cross daily and follow me."

It is said that three men knelt before the cross. Said one, "Must I prevent this cruelty? Tears in the yearning eyes of Jesus made answer. Said the second, "Lord, may it be my part to ease thy suffering." The Master frowned. Said the third, "Lord, may it be

ny part to share thy crucifixion?" The Master smiled.

Here is the Master's definition of our part in His crucifixion. "If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me." (Note he does not say, "when it pleases you," nor "when you have nothing else to do." He says, *daily*".

Intellectual Prodigals

Jno. 8:32. "The Truth shall make you free."

Jno. 14:6. "I am the Way and the Truth."

Some persons are an enigma, both to themselves and others. It was true of Victor Hugo, the great French poet and novelist. Late in his middle life, Hugo became an ardent republican, unwilling to compromise with the dictatorship of a Louis Napoleon. His denouncement led him into exile to the coast of Jersey, then to Guernsey, English hospitable shores.

In his exile, Hugo was a most prolific writer. It was here that he started his great work, *Les Misérables*, which was a social allegory and a most bitter attack upon the sins of society. Hugo got into hot water, first with the Church Fathers, because of its portrait of the saintly bishop as a kind of heretic within the Church, precipitating an acrimonious literary and theological controversy in France; and next with the political conservatives, who charged him with subversive tactics undermining the very foundations of society itself. But Time, the great alimoner of history has greatly refined these fears and prejudices, so that religious minds of all faiths now admire this Frenchman's great work.

Hugo's religious life however was most tragic. It was full of contradictions and reminds us of a boat plunging forward (better round and round) and with no rudder and sense of direction. He was probably a Deist, a belief in a personal God, perhaps, but disbelief in the Christian revelation. To such, God is quite remote from the physical world. He believed in transubstantiation, that aspect of it in which all matter lives, feels and thinks (Pythagoreanism) and mounts by stages toward God. Everything, even inert matter, was part of God (pantheism). Everything was metamorphosed and progressed toward a higher state (utopianism or optimism) first, by suffering and reparation which explains all evil, then by knowledge, which liberates us from evil; finally, by love, which emanates from God.

But Hugo's moral or religious philosophy did not prevent him from living in sensuous

sin. To him there was no "absolute" evil; the Fall, the central idea of Christian theology, was completely ignored. When a person talks with vibrant tables, "solar beings," the spirits of Tragedy, Drama and Criticism as though they were old pals; and with the Shadow of the Sepulcher and Death, with the Frog, the Ocean and even the Guillotine as though they were human and divine personalities — he might be a great poet and novelist, but he would hardly qualify as a saint and religious guide. He was visionary, vindictive and full of hallucinations, yet all the while experiencing a tremendous inward struggle.

The great weakness of the Hugos in matters of religious faith—is their failure to recognize that the great questions of life are not solved so much in the laboratory and books of men as within man himself. Every person owes it to himself to test the Christ Way of Life. Christ said "Follow Me" and He included our Body, Soul, Spirit and Mind. A truth-seeker must be sincere in his desire to know the truth; he must recognize that faith outruns reason, although often running in the same direction; and he must at all times be humble. If "the truth only makes men free" then man should test its validity in the laboratory of human experience with God, not spasmodically, but persistently. Truth-finding is a life job.

The Radiance of His Presence

I remember reading years ago a simple story of an old violinist. He was poor, but possessed an instrument which never failed to charm by its soothing mellowness. Played as he could play, it never failed to awaken responsive chords in the heart! Asked to explain its charm, he would hold out his violin and, tenderly caressing its graceful curves, say: "Ah, a great deal of sunshine must have gone into this wood, and what has gone in comes out."

How much of God's sunshine has entered your life? How much time have you spent in the radiance of His presence? It is only too true of all of us that if more of God's radiance had entered into our souls we should be better able to radiate peace and hope to the crowds around us.—*E. Townley Lord*.

The Celestial City

Not far from beautiful Eaglesmere is the grass-grown, bramble-ridden stretch of land once known as "The Celestial City." Once a tiny community, it has left no mark but some weed-grown cellar holes. If you go on to

La Porte, there in the courthouse you will be shown the will in which the old fellow who founded the Celestial City left his real estate to God. There was some stir in the court about so unusual a devising; but I was told that since God put in no claim for the land, it was sold to some mere man. A queer business! But the old gentleman wasted his ink and parchment; for God was the Owner all the time, and still is. He will put in His claim in due time. The cattle on a thousand hills are His, and the hills as well.—*David DeForest Burrell, D.D., in The Presbyterian.*

A Hymn of Praise

*O God of grace and glory,
O God of peace and light,
We come to Thee to praise Thy Name
And claim the inward light.*

*O Lord our light is dim,
We cannot see the Way,
Lead us by Thy loving hand,
And guide us through this day.*

*Let morning light arise;
Let noon-day light appear
Let evening glow Thy glory show
And drive away our fear.*

*So, Lord, accept our praise;
Hear Thou our glad acclaim,
We love Thee, Lord, for what Thou art;
We praise Thy holy Name.*

—WALTER R. YOUNG

Radio Religion

"What are those strange weird sounds which I hear at night, some of which are concordant, others decidedly discordant"? moaned a sleepy-eyed member of the family one Monday morning. "O that was a popular 'religious service,' I guess," was the mild rejoinder.

The first church broadcast of religion was on Sunday Evening (Jan. 2, 1921) when Rev. Edwin J. Van Etten, Rector of Calvary Episcopal Church, Pittsburgh, broadcast a vesper service on a Westinghouse Electric and Manufacturing Company hookup. It was an historic event—a church service by radio telephony. At first, however, it was expected to be but an experiment, which like many others would soon fizzle out and, says Dr. Etten, "this broadcast had no special preparation for the air and there were few receiving sets anyway."

The effect produced was like that of a visitation from Mars—this harnessing up of the human spirit in the oldest search in the state with man's newest and greatest instrument of human communication. Some could not believe their ears; some believed it blasphemy and a Satanic device to empty our churches; others the sick and shut-ins especially and many "terrible liberals", accepted it as another bestowal of God's love to the world and His children.

Rev. Etten's history-making sermon had an unusual text, II Sam. 18:8 selected from the account of David's battle with Ephraim in the Woods of Ephraim. "And the wood devoured more people that day than the sword devoured." Rev. Etten declared that "man's dangers are much like the underbrush and darkness of the woods, in which we lose our way; but to see in the open we find the path and then we are on our way to choose the better road."

A study that is factual and realistic and constructive is now needed in the field of Radio Religion. For this child of science arrived just when two others, the auto and motion picture were born; these three are great character-making forces for good or ill.

Voice of Blood

Shall we, all unresponsive, turn away
While these, our brothers, hunger day by day;
For lack of meat and lack of bread,
Into uncounted millions
Run the numbers of the dead.
From envy, and in anger,
Abel was by his brother slain;
Callous indifference and neglect
May win for us the brand of Cain.
In Europe's war-torn vastness,
In patient China's ancient towns,
And in far India's tropic heat
Their starved, emaciated bodies lie
On highway and in street.
Unsightly forms of shrunken clay
Are pushed aside by passing feet.
Sometime, when all the records
Have been handed in, shall voice of this
Our brothers' blood, cry unto God
Accusingly, convicting us of sin?

—*Laura Eldred Dobson, Christian Advocate*

Esau filled his life with regret or trifling one day
Esther's was full of glory for one day's courage
Peter slept one hour and lost a matchless opportunity
Mary's name is fragrant forever for the loving deed
of a day. Do your best now.—*Malibie D. Babcock*



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You may have the joyous voice of Carillon Bells in your church this Christmas. No season could be more appropriate than this, to dedicate a memorial that proclaims joy and peace to heart and home. Early inquiry is necessary if installation by Christmas is desired.

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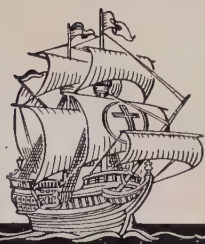
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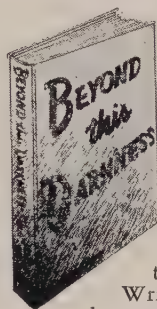


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Prayers

O Thou who art the Light of the minds that know Thee, the Life of the souls that love Thee, and the Strength of the wills that serve Thee, help us so to know Thee that we may truly love Thee, so to love Thee that we may fully serve Thee, Whom to serve is perfect freedom; through Jesus Christ, our Lord. Amen.

* * *

O Lord, support us all the day long, until the shadows lengthen and evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in Thy mercy grant us a safe lodging, and a holy rest, and peace at last. God Bless us, one and all. Amen.

* * *

Eternal God, the one true home of all souls, look down in love on world wide fellowship among Thy children, bonded together in faith and love. We bless Thee for the far-flung fellowship emerging among all nations, kindreds and peoples, seeking Thy will among men, to do Thee honor in purposing to follow Thy teachings.

For our nation and for the world with whose destinies we are united, we pray. Grant that the sacrifices now being poured out may come to a purposeful end. Save us, we beseech Thee, from choosing again the careless, selfish, and evil ways that lead to ruin. Endow us with trust in Thy will and love; give us wisdom born of such trust, and guide us in every phase of the building of new aims, to uphold that which Christ brought to earth in His coming among men.

Our hearts are lifted in thanks to Thee, Heavenly Father, as we recall the fellowship and service of the youth of this congregation, and of all places of worship, now bearing the banner of freedom for all peoples. In the hour of their great trials and temptations, may Thy guiding love sustain them and fortify them. Grant, our Heavenly Father, that those at home whose lot is that of anxious waiting may partake generously of Thy love and strengthening comfort.

Hasten the day, we beseech Thee, when the significance of Thy will among men will bridge all racial lines, transcend national boundaries, and become a guiding factor in our daily lives, when men shall deal with one another as sons of a common Heavenly Father.

We pray it in the name and in the spirit of Him whose Holy Word we accept through the teachings and death of Thy Son, Jesus Christ. Amen.

I Have Not Liked to Move

I have not liked to move.
Rather through long years
I've loved to feel the roots dig deep
In life's soil, watered by its tears
And nourished by the sunshine of sweet living.

I have not liked to move
Save in one oft-recurring dream
When I walked in well-known rooms
Of girlhood, caught again the gleam
Of my earthly father's face.

I have not liked to move.
Yet once I gladly took
My early dreams, my treasures small
To build a nest and ingle nook
With one with whom I chanced my all.

I have not liked to move,
And now just when the roots
Seem anchored deep in soil of dear content
Which brings fair fruit and flower,

I must be going.
I have not liked to move.
Yet once again I gladly go
Taking my dreams, my treasures small
To that grander home, that lovelier place
Where I shall see my Heavenly Father's face.

—Leila Avery Rothenburg

Funny Without Intending to Be

As all newspaper and magazine workers know the typographical error belongs in a class all its own. An error of one letter may alter the entire meaning of a sentence. Though there are many harmless typographical errors, some are remembered for many years after they appear in print. Here are some specimens:

Edmund Pearson, writing in *Vanity Fair*, June 1935, tells of a New York editor who prepared a special edition of his paper when, on the death of President McKinley, Theodore Roosevelt succeeded to the highest office.

The compositor, coming to the word "oath" in the manuscript, struck the wrong key and the sentence appeared:

"For sheer democratic dignity, nothing could exceed the moment when surrounded by the Cabinet, Mr. Roosevelt took his simple bath as President of the United States."

From the *San Bernardino Daily Sun*: To remove a fresh grease spot on a rug, cover the spot with blotting paper, then press with a hot flatiron. Cover the spot with magnesia, let it remain for twenty-four years, then brush off.

A society note: Mrs. Elmer Wilkerson, of Arlington, spent a day decently in this city.

Another from the society column: The bride was gowning in white lace. The bridesmaids' gown was punk.

And here is one that wasn't typographical: An Irishman who was very proud of his intelligent nephew, wrote the youngster as follows when he heard that he had entered a theological seminary: "I hope that I may live to hear you preach my funeral sermon."

—Christian Observer.

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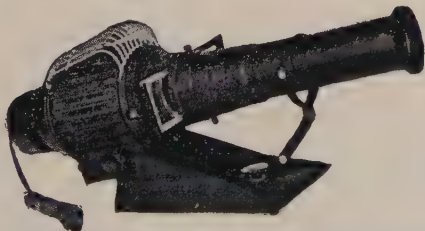
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RECENT BOOKS

WHOSE LEAF SHALL NOT WITHER

By James M. Lichliter. Abingdon-Cokesbury. \$1.50.

When a preacher reads a volume of sermons by another man, he judges them on the basis of their ability to say things in harmony with his own ideas. That is perhaps the main reason that I like this book and appreciated these sermons. The general approach, I think, is the middle of the road and most people will find help in reading these chapters.

For the preacher there is a wealth of illustrative material. In fact, there are places where the quoting seems to be almost overdone. But all of this is to the good for those of us who find the gathering of pertinent illustrations a difficult task. Both laymen and ministers will read this volume with enjoyment and with profit.—*Gerald Kennedy.*

HARP AND PSALTERY

By Frank P. Fletcher. The Sugar Ball Press. 125 pp. \$1.75.

A minister of the New Hampshire Methodist Conference has in this volume a group of paraphrases of favorite psalms. The book is sponsored by the Conference. While the poetry of some of these paraphrases is not as smooth flowing as we might desire, the author never misses a thought to get a rhythm, and it is meaning and not melody which is most important. In these paraphrases many of the familiar verses take on fresh meaning, and anything which contributes to a fresh interest in and a better understanding of the Holy Scriptures is well worth studying. Many of these paraphrases make that contribution definitely.—*Charles Haddon Nabers.*

PLANNED SERVICES FOR CHURCH GROUPS

By James L. Fowle. John Knox Press. 212 pp. \$2.00.

In this book, Dr. Fowle makes available eighteen worship services. The title, "Planned Services for Church Groups," is a precise description of the attractive, well-wrought volume. Each of the programs is a complete worship service related to the theme. Each includes suggested hymns, Scriptures, prayers, and full-length sermon. Everything is given, from Doxology and invocation to benediction. Anyone who is a good reader can take this book, a hymnal, and a Bible and conduct a service.

In the preface of the book the author says that it is his prayer that these planned services may be a source of aid in their ministries of worship not only to lay leaders in pastorless churches and chapels, Adult Bible Class teachers, program planners of Women's Auxiliaries and Young People's groups, but also to "busy and overworked pastors."

"Some," he continues, "may present the 'services' as they are written, without substantial change, reading the prayers and sermons. Others may use this material as a form or as a source to kindle their own minds and hearts to produce better services of worship."

A glance at the table of contents readily shows the usefulness of the volume. There is a wide range of themes—the importance of the home, God's care, thanksgiving, missions, prayer, stewardship, Easter, to mention a few. The sermons are well devised, clear, and enriched with a wealth of illustrations. The pastoral prayers are excellent. For the dedicatory prayers and benedictions many pastors will be grateful.—*Paul R. Kirts.*

THE CHRIST OF GOD

By Frederick F. Shannon. Fleming H. Revell Company. 128 pp. \$1.50.

The eleven sermons in this volume by the minister emeritus of the Central Church of Chicago bear the subtitle, "Sermons on the Poet Eternal." Three of them bear that for their regular title. Those who are familiar with Dr. Shannon's previous volume will find in this latest collection of his sermons all the excellencies which they have been led to expect from his writings—clear outlines, unique subjects, a vivid imagination which throws fresh light upon a familiar portion of the Bible, unexpected questions which seem almost to give audience-participation in preaching, and a surprising way of presenting old needed truth. Dr. Shannon never fails to keep Christ in full view of his readers at all times.—*Charles Haddon Nabers.*

THE COMING OF THE PERFECT

By Edgar DeWitt Jones. The Bethany Press. \$2.00.

When the pastor of Central Woodward Christian Church of Detroit, former President of the Federal Council of Churches, issues a new book, those who value good preaching take note. This is the fourteenth book to come from the pen of this great contemporary prophet.

Here are seventeen sermons for troublesome times. Here are no glittering generalities, but clear convictions that bear conviction. They strengthen faith and inspire courage. A glance at some of the titles leads one to want to dip in. "The Coming of the Perfect," "So Little Time," "Justice," "And We Are Whole Again," "Strictly Honorable," "I'd Choose That Way Again." The reading of the sermons leads one to agree with Edgar A. Guest—"His voice has rung out as clear as a silver bell for the things of the spirit."—*Charles F. Banning.*

THE GOSPEL IN ACTION

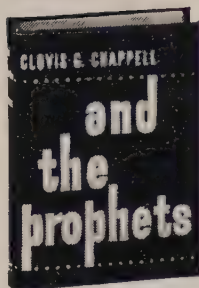
By Henry W. McLaughlin. John Knox Press. 135 pp. \$1.00 (paper).

This is the text for the Standard Training Class of the Missionary Outreach Through Religious Education issued by the Presbyterian (U. S.) Committee of Publication, and is written primarily for lay people. One of the purposes of the book is to help pastors, Sunday School superintendents, and other religious leaders to make the members of their organizations feel their force, and to put the idlers of their churches to work in organizing and conducting outpost Sunday Schools.—*Paul R. Kirts.*

BROADMAN COMMENTS

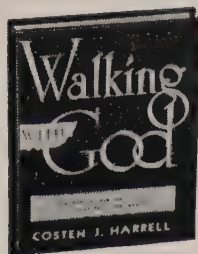
By W. R. White. Broadman Press. \$1.50.

This is a volume prepared as a commentary on the International Sunday School Lessons for 1946. The author is a southern pastor who knows his Bible. Each lesson contains the Scripture passage in full, a digest of the Scripture, which is a free interpretation of the Scripture story. There is a page of special notes which deals with obscure phrases, difficult verbal or geographical references that need explanation. The lesson is then interpreted and it is in this section that the author does his best work. Each lesson contains "Practical Application" which is a series of separate paragraphs or points to be emphasized.



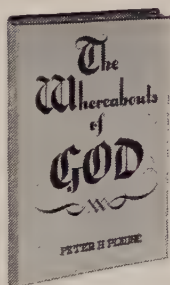
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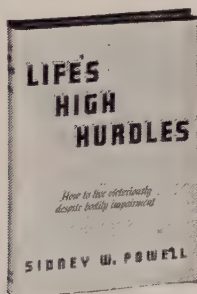
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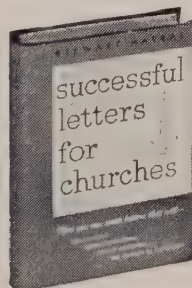
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If individuals do not accept responsibility then, properly, government will and must take over rights and authorities which are vital to Freedom.

It is our fault as citizens, not Congress' fault, that we have moved so far into pagan, stateist patterns of controls. It will be our fault if we do not reverse the trend before it reaches the totalitarian level.

We shall get what we deserve, be it slavery or Freedom, measured by our willingness to accept responsibility and carry it with integrity and honor. The peril of what Paul Hutchinson calls the "mortal God state" is already upon us. Only courageous people can be *free men*!

The democratic process, constitutional government, and the basic freedoms are costly in responsibility but upon them depend the things that matter most in life. Communism, socialism, fascism, or stateism cannot take root in a society of responsible citizens.

Christian ministers have special responsibilities and special opportunities to champion Freedom; capital F. Freedom, root Freedom, and spiritual Freedom—the first cause Freedom on which all small letter freedoms must depend. Each of us must make this matter of Freedom our personal responsibility.

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teaching the lesson. A telling illustration is given the close of each lesson. This illustration is always carefully chosen to place the cap sheaf on the teacher's effort. Teachers of adult classes will find this book an excellent supplement to the quarterly regularly used for the International Lessons.—C. F. Banning.

WHY GOOD PEOPLE SUFFER

By L. T. Wilds, D.D. Knox Press. 47 pp. \$35 - 3 per dozen.

In this little booklet the pastor of the First Presbyterian Church of Hendersonville, N. C., discusses the age-old problem of suffering. He bases his analysis on the book of Job. The first two chapters sound rather trite. The reader gets the impression that the author is trying to be orthodox rather than come to grips with reality as presented by the book of Job.

In the later chapters where he discusses the attitude toward suffering, "The sufferer and the broken piece and the greatest sufferer, he gets down where people live, wonder, lose faith, struggle and win or lose their souls. It is a helpful little book. Even though one may not agree with the author's interpretation of the book of Job he cannot miss the triumphant spirit of the author in this little book.—C. F. Banning.

THE WHOLE COUNSEL OF GOD

By J. Glenn Gould, D.D. Beacon Hill Press. 135 \$1.00.

This little book comes from the warm heart of Glenn Gould, college pastor, editor-in-chief of Church School periodicals, and now professor of theology with the Church of the Nazarene. Its chapters are the lectures delivered last February at Eastern Nazarene College. Their thought and substance are such that they deservedly require a wide reading on the part of preachers and laymen generally.

The author deals with one of the principal tenets of his branch of the Christian Church, the doctrine of holiness, and in five chapters he sets forth this viewpoint with clarity and charity. He discusses in this book The Whole Counsel of God, The Problem of Sin, The Gospel of Perfect Love, The Importance of Holiness Preaching, and Preaching Values in the Teaching of Christian Perfection. His presentation is both devotional and scholarly, set forth with calm and cogent insight, and abounding in many apt and telling quotations from the spiritual fathers of past and present times.

Of special interest to Methodists will be the discovery through these pages, of the affinity of Nazarene theology and viewpoint to that of their founding father, John Wesley. The divergence of these two branches of the Christian Church ought to be less than it is, in view of this close relationship in heritage. Perhaps this book will be the means of bringing new understanding and closer fellowship between these two great bodies of believers.—John W. McKelvey.

THE ANATOMY OF SAINTS

By Richardson Wright. Morehouse-Gorham. 65¢ pamphlet form.

A small book of forceful addresses to laymen, issued for the Presiding Bishops' Committee on Laymen's Work in the Protestant Episcopal Church.

The book is just off the press. It presents 40 portraits of saints—St. John, the Baptist; St. Peter, St. John the Evangelist; and Mary, the Mother of Jesus; and the closing chapter on "The Jewels of Saints" presents

the general characteristics of all Saints. Notwithstanding the fact that the theology expressed by the author is conservative, the practical messages in the book are so stimulating, and the book is so well written that both conservatives and liberals will profit from reading it, both laymen and ministers. The book would make an excellent gift to active laymen.—*Roy Helfenstein.*

Church Ushering

The technique and importance of Church ushering is discussed by Paul H. D. Lang, and printed by Concordia Publishing Company, St. Louis, in a pocket-size booklet of 60 pages, paper bound, price 20c a copy.

The five chapters are well indexed, and there are 10 points to remember, listed by the author, and are worth the price of the booklet. The index includes everything from neckties, notebooks, and duties, to gum-chewing and kindness. Study of the handbook by present ushers, and others to be appointed, should solve the need for a smoothly working unit for various church services and functions.

Mid-Week Suggestions

Laws By Which We Live

Organ: "Prayer"—*Schubert.*

Invocation: "I will praise the Lord with my whole heart. I will show forth all Thy marvellous works. I will rejoice and be glad in Thee: I will sing praises to Thy name, O Thou Most High."

Hymn: "Sweet the Moments, Rich in Blessing."—*Batty*, 87, 87.

Psalm: 1 and 121, *responsively.*

Hymn: "When all Thy Mercies, O My God."—*St. Fulbert*, C.M.

Scripture: Ex. 23:1-9. Gal. 3:23-28; 5:13-14. Luke 10:27.

Hymn: "Thy Kingdom Come, on Bended Knee."—*Vulpinus*, C.M.

Pastor: (Repeat Luke 10:27) God has given us the laws by which he expects us to live. In the Old Testament laws, we find detailed instructions for living, especially family life, community life, treatment of strangers, and detailed instructions for administering the law. Laws regarding religious duties covered all relations of man to his God. In the New Testament, we have a higher law, a law of life founded in love, the love of God for his creatures; the love of man for his family; the love of neighbor to neighbor. Laws are made because of transgressions, they are not a means to salvation. The kind of laws we have depend upon the kind of transgressions revealed in our behaviour. Keeping the laws of God, will lead us to Jesus Christ, and to Salvation.

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Hymn: "Spirit Divine, attend our Prayers"—
Nun Danket All.

Prayer: (For the coming of the Holy Spirit, to strengthen Christians in their responsibilities toward those not yet assembled under the banner of Jesus Christ.)

Hymn: "Thou, Whose Almighty Word"—
Serug 6.6.4.6.6.6.4.

Benediction.

Organ: "Finale"—*Stainer.*

II. Faith Is The Victory

Organ: "Prelude"—*Merkel.*

Invocation: "God be merciful unto us and bless us and cause His face to shine upon us."—*Psalm 66.*

Hymn: "Put Thou Thy Trust in God"—
Mornington.

Psalm: 3 and 24, *responsively.*

Hymn: "My Faith Looks Up to Thee . . ."—
Olivet 664, 6664.

Scripture: Exodus 24:12-18. Isaiah 6:1-8. Mark 9:2-8; 14-19; 20-29. Rev. 1:12-18.

Hymn: "Encamped Along the Hills of Light . . ."

Pastor: In our lesson, we have the story of Moses on the mountain top; of Isaiah and his vision; of

Jesus on the Mountain of Transfiguration, and John near his homecoming, all mountain-top experiences.

In the story of Jesus, we find him returning the valley, where he comes upon the disciples there, before ascending the mountain. The disciples have a visitor, whose troubles they are unable to heal. When the father of the victim appeals to Jesus, telling Him that followers left in the valley could not heal his son. Jesus says, "O faithless generation, how long shall I be with you?" To the father He says, "If thou canst believe a few things are possible!" The father had faith, or he would not have brought his afflicted son to the disciples, but he was not sure he had enough faith. However, he did have faith to believe that his own faith could be increased to the needed height by Jesus, and he straightway answered, "Lord, I believe; help thou mine unbelief."

Jesus placed the responsibility for healing the boy on the father's faith. The father challenged by this new responsibility cried out, confessing his faith, adding the anguished appeal to Jesus to help him in his doubts. Jesus did, He healed the boy and restored him to his father.

Today, fathers and mothers the world over are in fear and anguish over the state of affairs between nations, most of them destitute nations, some made so through their own folly and sinfulness, others through pillage and oppression. Can we rise to the height of faith needed to secure the healing of these world afflictions? How many of us are approaching the feet of the Master in humble prayer for His healing power, believing that He can and will make whole the world of men?

Hymn: "Lead On, O King Eternal."

Prayer: (For faith to help us in our approach to the throne of grace, in our search for healing present world conditions.)

Hymn: "O Jesus, I Have Promised."

Benediction.

Organ: "Festival in F"—*Rinck.*

III. The Father Seeks Us

Organ: "Second Movement"—*Borowski.*

Invocation: "The Lord is nigh unto a man that call upon Him, to all that call upon Him in truth."

Hymn: "O Thou to Whose All-Searching Sight . . ."—*Federal Street.*

Psalm: 5 and 6, *responsively.*

Hymn: "Rise, My Soul, and Stretch Thy Wings."

Scripture: Luke 15:2-6. James 4:8.


Hymn: "My Faith Looks Up to Thee . . ."

Pastor: Compare James IV, verse 8, "Draw near to God and He will draw near to you" with



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Plato once made: "It is not easy to find the Father and Creator of all existence, and when it is found it is impossible to make Him known to all." Plato's wistful complaint sounds familiar to many of us, who walk under the mist of pre-occupation in our daily life; the delusion that somehow God is responsible for the condition of the world, and that our part consists of finding reasons for blaming God for man's troubles. James, however, breaks through the mist in glad assurance, and like the rays of the bright noonday sun, he assures us that we can find God, if we so desire; that He is waiting for us to seek Him, so He can help us, strengthen us, show us the way.

Does God help us in our desire to make Him known to all men? Most assuredly, He helps us, He came to earth to walk among us, so we would know what He is like, and He said, that those who learned to know Him, knew also the Father. He said also that "I, when I am lifted up . . . will draw all men to Me!" No, God does not hide Himself away from those who seek Him; He is waiting within reach of every seeking heart. He has promised that he will use His Divine power to draw men to Himself. What are we waiting for?—Adapted from Samuel H. Moffett.

Hymn: "The Lord My Shepherd Is."—Psalms, S. M.

Prayer: (For help from the Holy Spirit to work our way through the mist of selfishness and indifference that is keeping us away from God.)

Hymn: "Jesus, Saviour, Pilot Me."—Pilot Me, 77, 77.

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Benediction.

Organ: "Toccata"—Yon.

IV. The Measure of Man

Organ: "Christ Triumphant"—Yon.

Invocation: "We rejoice in our tribulation knowing that tribulation worketh steadfastness, and steadfastness approvedness, and provedness hope."

Hymn: "All Glory, Laud, and Honour" St. Theodulph, 7 6, 7 6, D.

Psalm: 39 and 100, *responsively.*

Hymn: "Lord, Keep Us Steadfast in Thy Word."—Mendon, L. M.

Scripture: Gal. 6:1-10.

Hymn: "My Hope is Built on Nothing Less"—Melita, 8 8, 8 8, 88.

Pastor: Gal. 6:14. Often when an artist draws a picture, he puts the figure of a man in for no reason except proportion. Knowing the height of a man, we can judge, as we look, the height of the central object. But God, the great artist, gives us an object to bring out the stature and significance of men. That object is the Cross of Christ. The Cross tells us of the seriousness of human life. Sacrifice is woven into the very fabric of life in the very nature of things. The Cross speaks to us of the value of personality; Jesus Christ died for all men, but He died for each one of us; He went bond for every human soul.

A former president of Harvard University, President Lowell, was asked to name the prime requisite for a successful college president. He replied, "Capacity to give pain!" To us, God reveals the necessity for pain, not alone in the Cross, but in our lives as we follow the paths before us. Progress in any sphere is painful, from birth to death. Pain can be endured because of love; as the mother loves her child, enduring the pain of birth, so God loves us. Man is born spiritually through the Cross of Jesus Christ. The Cross is the measure of a man's dignity, his worth to God the Creator, his possibilities. In the shadow of the Cross of Jesus Christ, man stands tall.—Daniel Russell.

Hymn: "He Leadeth Me."

Prayer: (For spiritual maturity, through the help of the Holy Spirit, so we may realize our own stature in the sight of God, and accept our role in God's cabinet, as He has ordained.)

Hymn: "Pour out Thy Spirit From Thy High."

Benediction.

Organ: "Jubilate"—Diggle.

The supreme attraction in religion is not intellectual but moral; the tasks of the spiritual life are for the laymen; the theologian is being deserted as people are asking one another the great questions of life. If they have a contact with the Eternal, they care not what grammar they use.—G. A. Johnson, Ross.

Continued from page 449)

andments and be happy in them. This means for many of us a re-study of the New Testament. It means that we shall have to brush the dust off some of the teachings we have set aside as old-fashioned and outmoded. It means a reconsideration of the Sermon on the Mount to see where we have failed.

There is no need to attempt a list of the commandments we need to reconsider. If you are interested in a lasting peace in this world you will break out your Bibles and Testaments and search for yourselves.

IV. As a final step in our foundation for peace, following belief in God and Christ, love to them and to our fellowmen, and obedience to their laws, we must consider works for the good of all mankind. Our love to Christ is revealed by our obedience to Him and to His teaching. Our love to our fellowmen is revealed by our actions toward them. If we say we love the Europeans and fail to send them the food, clothing, and fuel they need for survival this winter, we are contradicting ourselves. If we say we love the poor, the needy, and the downtrodden of our own country, and fail to provide the opportunities by which they can better themselves, then we make liars of ourselves.

Christianity in peace calls for a straight forward, constructive program of improvement, improvement of the individual through the grace of our Lord Jesus Christ, betterment of society through the practical application of the teachings of Christ. If we are truly interested in peace, if we truly believe in and love God and Christ, then we shall obey His commandments through deeds of love and mercy to our fellow-men.

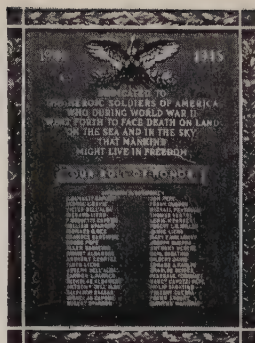
Our Complement

Continued from page 461)

part of His being and He could never forget.

It was these two factors which forced Him to face His present hour as the Son of Man and the Son of God. They are what we lack and for that very reason, the Christ is our complement; the finisher of what we have only begun.

Now, where does that leave us? It almost looks as if there is no chance for us. But is it entirely hopeless and futile? We must not think so. Merton S. Rice in one of his sermons said frankly: "Man must have a Christ. There has ever been a motion, a gravitation, toward a man who should be the complement of every other man." Once again, you see, we



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come back to the theory that "opposites attract." We are attracted to Jesus because we admire Him and such admiration leads to a similarity to Him. The extent of our admiration determines how much we think about Him, and ponder His methods, and weigh His words, and feel His spirit, and sense His presence. The more we do these things, the more we become like him. We need an example. Yes! We need Christ!

The little legend of the moth illustrates this. He started to fly toward a star which he sighted as a glorious gleam in a darkened sky. But, he discovered that his frail wings failed him before he had so much as topped the first low-lying hill. If he had only had a bigger and stronger and wiser moth to show him how it was done, he might have gone farther.

There is no need to stay in our present position. We can move on—with the help of Christ. The gospel hymn writer sensed this and speaks for all of us when he sings:

I need thee every hour, in joy or pain;
Come quickly and abide, or life is vain.
I need thee, O I need thee,
Every hour I need thee;
O bless me now, my Saviour,
I come to thee.

We should heed Shakespeare's words: "thine own self be true . . ." and in the very nature of the case, we, as Christians, will be true also to our heavenly Father, to His Son, and to all other men. Man must have Christ. We need Christ for He is our completer, the finisher of what we have only begun. We can turn to Him, reach out to Him, and each hour become more like Him and the whole world will be glad in it.

Borrowed

(Continued from page 448)

spirit which God with lavish hand bestowed upon them, and for which they owed unto Him obligations in return. "Beware," the passage reiterates, "lest thou forget thy God!"

The one thing we ought to remember with the greatest zeal is that our faith is of God, that what we know and understand with regard to God is not taught so much as caught, that it is "not handed out so much as borrowed." I am impressed with this the longer I strive to prepare children for membership in the Church. I can talk and teach and teach and talk until the cows come home, but not until a boy or girl begins to borrow the truths we are talking about does that lesson come alive and those truths have value in their hearts. It is like that woman by the well when she discovered

us possessed what her soul craved: "Lord," cried, "give me this water, that I thirst, neither come hither to draw." Or like the her of the epileptic boy when he beheld in Christ the power wherewith his son could be healed: "Lord, I believe," he prayed, "help thou mine unbelief."

I wish we had time to enquire of you from whom you borrowed the faith that girds your parts, as you come to this glad moment of accomplishment in life's program and preparation: parents, teachers, pastors, friends, they doubtless had a share in the loan. But interested as we all are in this, I believe we are most concerned, not with the loan, but with its payment. I do not mean to imply that any of us or God is standing with scales in hand eager to "exact our pound of flesh" for every loan in the complex transactions of life itself. But I think it is only fair to say that some of us are anxious and tense to see how you measure up to the glorious expectations and the infinite capacities of body, mind, and soul, with which all of you are endowed. Those from whom you have borrowed are most deeply rejoiced when they discover in you "a good workman, rightly dividing the word of truth, that needeth not to be ashamed." As the scriptures stated it in olden times, "He that hath his spirit is better than he that taketh his." Having borrowed heavily on heaven's bank, it is up to all of us to be unstinted in our holy purpose to acknowledge our obligations and to perform our responsibilities, and to go forth to spend and be spent in the manifold tasks of life.

There is an old-fashioned poem which gives the final cue to the way we shall prove ourselves worthy of the trust and affection which have been placed unsparingly upon us in both our earthly and heavenly citizenship:

Have you had a kindness shown?
Pass it on.
It is not given to you alone,
Pass it on.
Let it travel through the years;
Let it wipe another's tears;
Till in heaven the deed appears,
Pass it on.

Have you found the heavenly light?
Pass it on.
Souls are groping in the night,
Daylight gone.
Lift your lighted lamp on high,
Be a star in someone's sky,
He may live who else would die.
Pass it on.

II. Kings 6:5.

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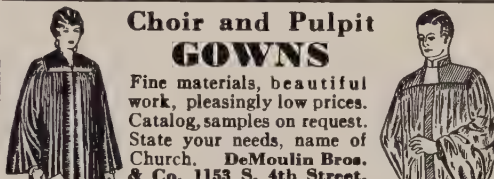
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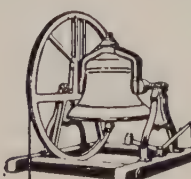
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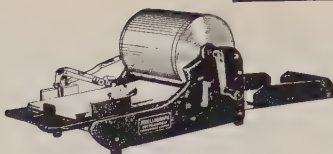
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(Continued from page 446)

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And women, mad with lust, loose-lipped
and lewd,

Go promenading down to hell's wide
gates;

Yet have I looked into my mother's eyes,
And seen the light that never was on sea
Or land, the light of Love, pure Love at
true,

And on that Love I bet my life. I back
My mother 'gainst a harlot when I believe
In God, and can a man do less or more?
I have to choose. I back the scent of life
Against its stink. That's what Faith works
out at

Finally. I know not why the Evil,
I know not why the Good, both mysteries
Remain unsolved, and both insoluble.

I know that both are there, the battle set,
And I must fight on this side or on that.
I can't stand shiv'ring on the bank, I
plunge

Head first. I bet my life on Beauty, Truth,
And Love, not abstract but incarnate
Truth.

Not Beauty's passing shadow but its Self,
Its very self made flesh, Love realised.

I bet my life on Christ—Christ crucified.
Behold your God! My soul cries out. He
hangs,

Serenely patient in His agony,
And turns the soul of darkness into light.

* * * *

So through the clouds of Calvary—there
shines

His face, and I believe that Evil dies,
And Good lives on, loves on, and
conquers all—

All War must end in Peace. These clouds
are lies.

They cannot last. The blue sky is the
Truth.

For God is Love. Such is my Faith, and
such

My reasons for it, and I find them strong
Enough. And you? Want to argue? Well,

I can't. It is a choice. I choose the Christ.
That is poetry. It is also sound theology. A
the basic issue of life is theological.

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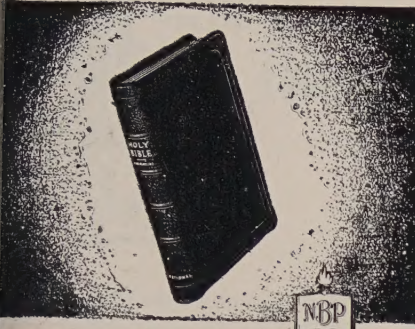
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9.38	487.76	5,416.97
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15.00	780.00	8,660.42
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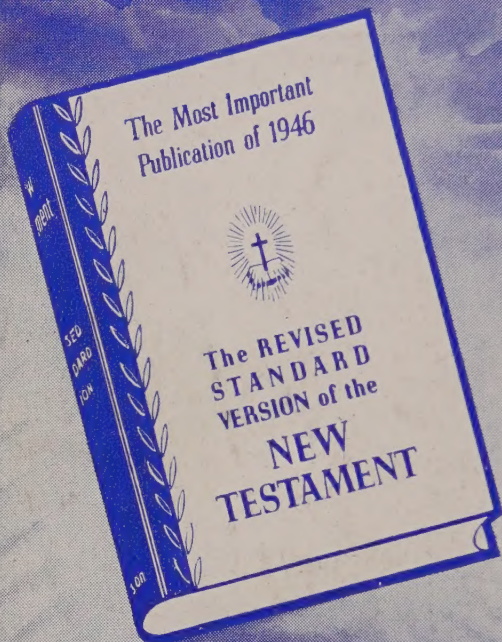
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